HOMILETICAL MENTORING

FOR MILITARY CHAPLAINS

A THESIS

SUBMITTED TO THE FACULTY OF PREACHING

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

MARC S. GAUTHIER

MAY 2007

CONTENTS

ACKNOWLEDGEMENTS

This work is dedicated to the American Soldier with the prayer that they may freely receive the Word of God and face eternity with confidence.

A special thanks to Dr. Haddon Robinson and Dr. Sid Buzzel. Thank you for shaping future generations of preachers.

Finally, my deepest thanks to my world class wife Christa. Thank you for getting me to the summit of this project when my motivation and energy flagged. You are my greatest earthly love and daily mirror Christ's great love. I will always be president of your fan club!

ABSTRACT

This work is a study on preaching within the military context. It is concerned with improving the preaching of military chaplains.

A primary premise of the work is that much preaching within the military context is average or below average. The author suggests that the poor quality of preaching in many chapels and field services contributes to low chapel attendance and many soldiers and families attending churches off base.

The author looks at the role of a supervisory chaplain and considers how a supervisory chaplain can use his position to assist subordinate chaplains in homiletical mentoring. In addition to the supervisory relationship the author also considers how chaplains can engage in peer mentoring as a tool to improve their preaching effectiveness.

The thesis begins with a look at the Millenial Generation (those born between the years of 1980 and 2002). In this study the author considers the worldview of Millenials. Upon consideration of their worldview, he then looks at what is required to effectively communicate God's truth to the generation that is populating the ranks of much of our military.

This thesis also researches mentoring. As mentoring is the context in which preaching is taught the author considers how to establish mentoring programs. Additionally the author identifies different models of mentoring. In this section the author asks questions such as what are the roles and responsibilities of mentors; what are the obstacles in mentoring and what are the benefits of mentoring.

Finally this thesis develops a program and plan of instruction for military chaplains. In this instruction, chaplains are taught to understand their target audience. Through this understanding the chaplain students evaluate their preaching and consider techniques that make them more effective communicators of God's word to soldiers and their families.

Chapter 1: The Problem and Its Setting

The Problem

For most of my Christian life, I have been associated with the military. I have worshipped in military chapels both as a layman and as a chaplain. More often than not the preaching within those chapel settings ranged from average to below average. There are many reasons for this. Some chaplains place a lower priority on the practice of preaching and its relationship to worship and the Christian life. In other cases, Chaplains have lacked either effective training in seminary or ongoing opportunities for improvement in preaching within the military chaplaincy. Many other factors such as burn out, lack of time and lack of conviction of the power of the Word of God may also contribute to poor preaching.

Consequently, the spiritual health (and attendance) of many chapels is not good. Often, those who are committed Christians will look for other places of worship where they can get fed. Usually they choose to worship in a church in the area close by the installation. A military chapel is strategically located in a society of young men and women and their families who are in the early stages of their adult lives. They are at a time and place where they will make decisions that will influence and direct them for the rest of their lives. The potential for impact is great. Military chaplains frequently miss the opportunity to provide this direction because the congregations have fled to neighboring churches.

The Solution

For these reasons, I want to focus this study on providing a preaching training program for military chaplains. The goal of the project is to design and execute a

program to support chaplains to train other chaplains to improve their preaching, to equip the equippers who serve our country and its soldiers to effectively communicate the oracles of God to the military.

The Context

My intent is to develop the training program so that it fits within the structure of the military chaplaincy. Every chaplain has a supervisory chaplain. I want to use these supervisors as the primary trainers and mentors of younger chaplains who need improvement in their preaching. I want to provide tools for them to bring chaplains into a structured program to enhance preaching skills. The goal is to train chaplains to preach biblically, with pinpoint relevance to the military target audience.

Mentoring is an important professional development tool for Army officers and Noncommissioned officers. The Army spends considerable time, effort and money to promote mentoring. It is also an ideal method for a supervisor to walk alongside a few chaplains who desire to grow as preachers. The mentoring relationship as the Army promotes it allows openness, accountability and candor, essential for dealing with our preaching skills and our lives as God's servants.

Mentoring is an intentional relationship. Mentoring usually covers a myriad of life areas, personal and professional. I will focus on improving preaching in military chaplains. My objective is to design a program to encourage chaplains to join together in this relationship with the intent of improving each other's homiletical skills.

In addition, I want to focus attention on the Millennial Generation, the primary audience to which chaplains communicate. My intent is to do a thorough analysis of this demographic group. The goal of this study is to clarify chaplain's understanding of their

target audience so that their preaching will become more relevant to the people they are trying to reach. I will focus my reading and study on millennial culture and its impact on a post-Christian postmodern society.

Commentators have used many names to characterize this age group: Bridgers, Gen Y2K, Echo Boomer, Generation Next and the Mosaic Generation. While I will use the term Millenials, no particular label has yet to stick to them[1]. This generation's age group came into existence somewhere between 1980 to about 2002. They are the generation that predominantly makes up our Armed Forces. Of the nine generations chronicled, the Millennials are nearly the largest generation yet.[2]

Program Details

This preaching improvement program will be a year in length. The mentor will take his protégées through a structured program meeting on a monthly basis. Each member is also a part of a peer mentoring process that supplements the supervisor's mentoring. The mentoring group will meet on a monthly basis. During these monthly meetings the group will receive instruction, interact with the common readings and interact with one another as they move through the various passages of scripture and the sermon preparation process.

The monthly meetings will also provide opportunities for participants to After Action Review the sermon that one of the members has preached that month. After Action Reviews are standard Army procedures that review what has happened in relation to what was planned (good or bad) and chart a course for the next iteration. Since it is a

---

[1] Different researchers and authors vary on exactly what year this generation began and ends. I am using the years presented by Howe and Strauss in their book *Millennials Rising*.
[2] Howe, Neil and Strauss, William *Millennials Rising* (New York, NY: Vintage Books, 2000), 15.

common Army practice, it is a natural tool for this program. The intent of applying this process to preaching is to encourage fellow preachers to greater accountability, accuracy and effectiveness by open and honest feedback.

The Chaplain Corps needs skilled preachers; chaplains who take the Bible seriously and have a deep desire to take the God-breathed Word and communicate it to their chapel congregations. Their parishes go far beyond the walls of the chapel. They serve in the front lines in both peace and war. Their potential for impact goes from their congregations into the units in which they serve. They are preachers on point.

Through this study and program it is my prayer and goal that chaplains will become armed and equipped with greater skills to communicate the Word. That they will be filled with the passion and conviction that God's Words gives life. And in that passion they would be driven to rightly divide the word of truth. God can and will use such individuals to reach those without God and to feed His people who serve in uniform.

Chapter 2: Theological Reflections

The Command to Preach

Preaching is not an option, it is commanded by God. Preaching is the responsibility of those called to serve as an intermediary between God and people. Men and women have been called by God to preach and they will be called to the very end. God's people desperately need to hear God's voice. The preacher is God's tool to accomplish that mission.

Jesus Christ placed preaching as a central function within the church. His first public act of ministry was to:

> Proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor."[1]

Jesus came preaching, He spoke on God's behalf. All His other earthly actions called attention to the words He spoke to the people. He was chosen by His Father in heaven to speak.[2] Jesus' call to serve the Father through preaching serves as the role for all called to preach. As we speak for Him we serve Him and fulfill a command from our God by our loving obedience to His call in our lives.

For Paul preaching was not optional, it was the central component of his ministry. He saw and sensed the divine mandate to be a herald of God to those around him. In fact, Paul called himself a servant to the Message.[3]

---

[1] Luke 4:18,19
[2] Luke 4:18
[3] Colossians 1:23

Paul's understanding of the divine mandate was not unique to him. He saw it as a holy obligation for all. He instructs his disciple Timothy, "Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction."[4]

The command to preach by the communication of His word to the people is passed on to all who are called to represent God. We are called to preach at all times, in all places with great patience and careful instruction. Albert Mohler states, "We preach not because it is a good idea or it's the best technique, we preach because we have been commanded to preach. Preaching is a commission—a charge."[5]

In the Old Testament, men and women were called by God to proclaim God's Word to the people. Prophets such as Amos, Jeremiah and Jonah were under a divine obligation to go and proclaim the message of God to the people.[6] The command was not conditional. It was not concerned with results or contingencies. The fulfillment of the command was through diligent faithfulness regardless of the cost to the person speaking the Message.

Preachers today must keep this in mind. Their faithfulness and their reward in heaven, like all those who have gone before them are based upon their obedience to the command to preach. How and what they preach will be either wood, hay or straw or gold, silver and precious jewels.[7]

The Preacher as One Who Speaks for God

In the Old Testament it was the prophet who proclaimed God's word to the people of

---

[4] 2 Timothy 4:2
[5] Duduit, Michael, Ed., *Handbook of Contemporary Preaching* (Broadman Press, 1992), 13.
[6] Cf. Jeremiah 3:12; Amos 7:15; Jonah 1:2
[7] 1 Corinthians 3:10-13

Israel. Repeatedly Israel strayed from God and ignored His voice. The prophet was

God's intermediary to His people. He spoke for God and God spoke through Him.

After Jesus' ascension, the Apostles were given the mission of proclaiming the

message of the crucified and resurrected Savior. Jesus told his followers, "Truly, truly, I

say to you, whoever believes in me will also do the works that I do; and greater works

than these will he do, because I am going to the Father."[8]

A significant part of these "greater works" was the message that the Apostles and

all preachers after them would communicate to Christ's followers and those outside the

body of believers. Jesus was limited to space and time while in His physical body.   His

returning to the Father and the subsequent coming of the Spirit's indwelling presence

empower those after Him for all generations to go forth and preach God's Word to the

people.

The preacher is God's spokesman. As Paul said in his letter to the Romans:

> But how are they to call on him in whom they have not believed? And how are
> they to believe in him of whom they have never heard? And how are they to hear
> without someone preaching? And how are they to preach unless they are sent? As
> it is written, "How beautiful are the feet of those who preach the good news!"[9]

The preacher is God's provision to His people so that they might hear the Good

News. The preacher's words are the light to the path as they expound the Word's of God.

They show the people the way of salvation, the road to sanctification and obedience.

It is evident to the people who make up their congregations when preachers speak

from understanding and conviction. It also is evident to the congregation that they are

---

[8] John 14:12
[9] Romans 10:14,15

called and sent by God. Paul and Peter's listeners knew it was God who had sent these messengers to speak to them on God's behalf.[10]

The Spirit is sent to equip the preacher for his work. Because of the critical importance of the Preacher's mission, God's promise and authority stand behind him. At the inauguration of Jesus' public ministry, He applied these words to Himself:

> "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor." [11]

The Spirit was upon Jesus for the purpose of proclaiming. He proclaimed the good news, liberty and the year of the Lord's favor. As the Spirit was upon Jesus so we can assume that He is upon the preacher as well as he is an extension of Jesus' word in Jesus' day.[12]   God's spirit empowers him in his mission to speak on God's behalf.

Ultimately the task of the preacher is to make salvation known. The preacher is the herald who calls those lost in sin to the light of Jesus Christ. In his book <u>Preaching and Preachers,</u> D. Martyn Lloyd-Jones describes salvation as defined in 1 Timothy 2:4 as a coming to the knowledge of the truth. This implies that people need to be told. The preacher's task is to make this message known.[13]

As the preacher opens up the Scriptures and communicates God's meaning and intent he builds knowledge of the truth in the minds and hearts of his listeners. His calling and responsibility is to provide truth so the Spirit can bring about growth. The preacher's words lead to an initial commitment to follow Jesus Christ.   The preacher's

---

[10] Galatians 2:7
[11] Luke 4:18-19
[12] John 16:7,8
[13] Lloyd-Jones, D. Martyn, *Preaching and Preachers* (Grand Rapids, MI: Zondervan, 1972), 26.

words are then used by the Spirit to bring about growth so that the listeners can live a life that bears fruit.

John Stott cites in his book <u>Between Two Worlds</u> that, "The word of the preacher is an attack on the prison in which man is held. It opens the prisons and sets him free."[14] The preacher is God's agent of rescue and deliverance for those in bondage. This is the message of salvation.

> For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ.[15]

As the preacher communicates his message from the Word of God, he speaks salvation to those who hear. These spoken words are weapons in God's hands to deliver men and women trapped in darkness by the Evil One.

What is the source of the preacher's authority? In short, God. "We preach because God has spoken."[16] What greater authority can there be? What greater encouragement as the man or woman of God engages in one of humanity's most important tasks?

In New Testament times the heralds proclaimed the message that was given them by their master. In delivering their master's message, therefore, the heralds represented their master's intentions, authority and wishes.[17]

This authority contains great responsibility. As the preacher is called to stand for God before the people, he must work diligently to represent and interpret the Scriptures

---

[14] Stott, John R.W., *Between Two Worlds: The Challenge of Preaching Today* (Grand Rapids, MI: Eerdmans, 1982), 108.

[15] 2 Corinthians 10:4,5

[16] Logan, Samuel T. Jr. Ed. *The Preacher and Preaching* (Phillipsburg, NJ: Presbyterian and Reformed, 1986), 14.

[17] Friedrich G., *Theological Dictionary of the New Testament, Volume III* (Grand Rapids, MI: Eerdmans, 1985), 687-688.

accurately and clearly. The preacher's words must be an echo, reinforcement and

exposition of God's thoughts. Greidanus highlights this importance:

> The necessity of expository preaching shows itself most clearly when the question
> of authority is raised…if preachers preach their own word, the congregation may
> listen politely but has every right to disregard the sermon as just another person's
> opinion. If contemporary preachers preach with authority, however, the
> congregation can no longer dismiss their sermons as merely personal opinions but
> must respond to them as authoritative messages.[18]

The preacher's calling and mission is built upon the legacy of all those who have

gone before him. All preachers can preach with confidence knowing that the authority

they have truly comes from God. The preacher's words carry the same authority as all

those who faithfully have proclaimed the Word of God before them. J.I. Packer writes:

> The Bible makes it appear that God's standard way of securing and maintaining
> His person-to-person communication with us His human creatures is through the
> agency of persons whom He sends to us and His messengers…that is the
> succession in which preachers today are called to stand.[19]

Preaching is one of God's primary means of communicating to humanity. God

has spoken in His word and He continues to speak to humanity through the agency of the

preacher. Because of the link between the written word and preacher, the Church needs

to listen to his word, Stott summarizes:

> Such is the theological foundation for the ministry of preaching. God is light; God
> has acted; God had spoken; and God has caused his action and speech to be
> preserved in writing. Through this written word he continues to speak with a
> living voice powerfully. And the Church needs to listen attentively to his Word,
> since its health and maturity depend upon it. So pastors must expound it; it is to
> this they have been called. Whenever they do so with integrity, the voice of God
> is heard, and the Church is convicted and humbled, restored and reinvigorated,
> and transformed into an instrument for His use and glory.[20]

---

[18] Greidanus, Sidney, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature,* (Grand Rapids, MI: Eerdmans, 1988), 12.

[19] Logan, Samuel T. Jr. Ed. *The Preacher and Preaching* (Phillipsburg, NJ: Presbyterian and Reformed, 1986), 14.

[20] Stott, John R.W., *Between Two Worlds: The Challenge of Preaching Today* (Grand Rapids, MI: Eerdmans, 1982), 113.

Preaching reveals the Word of God. Preaching is the revelation of God's Word. When the preacher proclaims the scriptures, his words are not merely his words, they are God's words. Preaching is the "Word of God" in that it participates in God's purposes, is initiated by Christ, and is supported by the Spirit with community in the world.[21]

The Preaching as a Means of Grace

David Buttrick in his book <u>Homiletic</u> writes, "Though we are quite aware of our humanness, nevertheless, by faith we preach as if we were a means of grace, which we are!"[22] As the preacher engages in the act of speaking from God's Word, the preacher through this action becomes a means of grace to the people in his hearing. Through the preacher's words grace is given through salvation and grace is given through growth in the faith. Through preaching Christ continues to speak to His Church.

Salvation comes through preaching. Paul states, "God was wise and decided not to let the people of this world use their wisdom to learn about him. Instead, God chose to save only those who believe the foolish message we preach."[23] Paul further elaborates on this previously when he writes, "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."[24]

The preacher as he or she stands and proclaims the Word of God becomes a channel of grace that conveys salvation to people who are apart from God and in need of Christ's saving work. It is in this work of preaching that the promise in Isaiah continues to be fulfilled in our time:

> As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the

---

[21] Crock, Clement H., *The Encyclopedia of Preaching* (Joseph F. Wagner Publishing, 1955), 451.
[22] Buttrick, David, *Homiletic: Moves and Structures* (Philadelphia, PA: Fortress Press, 1988), 457.
[23] 1 Corinthians 1:21
[24] 1 Corinthians 1:18

sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.[25]

Packer states that, "Preaching is God's revealed way of making Himself and His saving covenant known to us.[26]

In a real way preaching is justification. By grace we are saved through faith. Through the spoken word, God brings a person through the processes of salvation, justification being a critical component. "The reformers elevated the status of preaching from an edifying discourse to a revealing word of grace. God, through the Holy Spirit, affects the salvation of Christ for the hearer of the word."[27]

Haddon Robinson writes, "To the New Testament writers, preaching stands as the event through which God works."[28] As He worked through them in the days of the early church so He continues to work in preachers of each age. As they expound God's word, people receive instruction in the ways of God and obedience thus being able to show their love for God more effectively through their obedience. As the preacher supplies solid food instead of milk[29] people grow in their knowledge of God and His ways for them.

Paul states, "God used our preaching as His way of inviting you to share in the glory of our Lord Jesus Christ."[30] God's "Christ-Centered" Word communicated to the people allows them to gain an ever-growing vision of the person and work of Jesus so

---

[25] Isaiah 55:10, 11

[26] Logan, Samuel T. Jr. Ed. *The Preacher and Preaching* (Phillipsburg, NJ: Presbyterian and Reformed, 1986), 15.

[27] Willimon, William H., Ed., *Concise Encyclopedia of Preaching* (Louisville, KY: John Knox Press, 1995), 478.

[28] Robinson, Haddon W., *Biblical Preaching* (Grand Rapids, MI: Baker Academic, 2001), 19.

[29] Cf. 1 Corinthians 3:2; Hebrews 5:13

[30] 2 Thessalonians 2:14

that they might further comprehend the height, breadth and depth of His love for His people.

In this sense, preaching, when faithfully expounded from the biblical text, becomes the power of God as God uses it to bring growth in the hearers' lives. Buttrick states, "Preaching is the 'Word of God' in that it participates in God's purpose, is initiated by Christ, and is supported by the Spirit with community in the world.[31] As salvation and growth through the preached word are a means of grace so also the preacher himself becomes a channel of God's grace. Greidanus writes that modern day preachers are like their biblical counterparts in that they are called to be channels of the Word of God.[32]

The Apostle Paul characterizes the calling to preach as a "grace given" from God to him to preach to those outside of the Jewish community[33]. This applies to preachers of today. This grace is given them to preach to those in their day so also is "this grace" given as well in our day. God's word flows from His written word through His preacher to the people that the preacher communicates to.

The preacher as a channel of God's grace implies great responsibility and accountability to "rightly divide the word of truth". To whom much is given, much is required. The preacher is given a high calling and responsibility to God and God's people. The faithfulness in which they have carried out these duties is noticed in heaven and will in the end affect the heavenly reward of the preacher.

Through preaching, Christ continues to speak to His church. As the preacher fulfills his ongoing calling, God's word is made relevant, alive and applicable to those he

---

[31] Buttrick, 456.
[32] Greidanus, 8.
[33] Ephesians 3:8

must communicate to. God raises up His preachers in their appointed season as Paul was well aware when he wrote, "And at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior"[34]

The Word is made alive through the work of the Spirit as it is communicated through God's man or woman. The preacher is Christ's spokesman, His ambassador and messenger to a world much in need of hearing God's voice in Christ communicated through God's spokesman.
Buttrick elaborates these thoughts as he writes, "In our preaching, Christ continues to speak to the church and through the church to the world. In this respect, preaching is grace: "I speak, yet not I; Christ speaks through me."[35]

The calling that God has put upon his life is an awesome responsibility and privilege for the preacher.   In the letters to the churches of the cities from the Book of Revelation, each address starts with these words, "Let him who has ears listen to what the spirit says to the churches." The preacher might consider himself in the same way since the spirit of Christ speaks through him to his church or churches.

The Importance of Preaching

Preaching had great importance in Jesus' ministry. According to Thomas Goodwin, the great Puritan theologian, "God had only one Son and He made Him a preacher." Preaching is among God's top priorities in His purposes and plan of redemption. God the Father's priorities are reflected in the Son's priorities when Jesus lived his life and conducted His ministry as God incarnate.

---

[34] Titus 1:3
[35] Buttrick, 451.

According to scripture, "Jesus came preaching." His acts of gracious service (the example of His life and His mission to come and preach God's word as He was the Word Himself) were more important than His miracles. In fact, all the natural and supernatural works that Jesus did were done to validate the words that He spoke to the people.

Jesus' message was one of salvation from sins. This message can be visualized and perceived in small ways but it is first and foremost a message to be heard. Salvation is a matter of the words of the acts of God and man's need. As such it must be spoken. Therefore Jesus came preaching so that those who were lost might hear His message and find the hope and salvation that God makes available by His grace.

Not only did Jesus see preaching of central importance in His ministry and life mission, He also saw it central to those who were to become His followers. His first invitation to discipleship was, "Come, follow me and I will make you fishers of men."[36] He implied a call to preach in this invitation to discipleship for it is by proclaiming God's message that men and women are converted and become Christ's followers.

David Buttrick writes, "Almost immediately, Jesus constituted a symbolic community, twelve disciples, who as "fishers" were to share His declarative ministry."[37] A major portion of Jesus' ministry was focused on equipping these twelve men for the mission of preaching and proclaiming God's Good News of salvation. Jesus' time spent with them was a time of sending and preparing to send them after His death and resurrection. It is stated, "And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach."[38]

---

[36] Matthew 4:19; Mark 1:17
[37] Buttrick, 449.
[38] Mark 3:14

The resurrection of Christ gave the community a "go tell" mission. They were commissioned to continue Christ's preaching which was validated by the resurrection. Jesus' three and half year investment in His disciples was now to transition to "active mode". Christ has risen and they were now to be His messengers to His salvation completed and validated by God's completed action in Christ.

Paul's words in Romans emphasize the importance of the first witnesses' mission and furthermore for all witnesses who proclaim until Christ's return, "But how are they to call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?"[39] The disciples were the mouthpiece of Christ.

Jesus commanded His followers to gather and wait after His ascension into heaven. On the Day of Pentecost, God sent the Spirit which descended upon those gathered. It is interesting to note that the first action or response to the Spirit's work on Pentecost was the people "telling the works of God" in the languages of the people gathered for the celebration of Pentecost.[40]

The first response or evidence of the Spirit's filling and baptizing was one of words spoken. The evidence was not of miracles or signs and wonders. It was God's word proclaimed with conviction and power. Surely this again emphasizes the importance of preaching from a perspective of the third member of the Trinity as well as Father and Son.

The Spirit's transformation was most evident upon Peter. This man who only days before vehemently denied that he was a follower of Jesus now in response to the

---

[39] Romans 10:14
[40] Acts 2:11

Spirit's coming proclaims God's word that Jesus is the Christ. The first fruit or manifestation of the Holy Spirit was to empower Peter to proclaim the Word of God with boldness.[41]

As the ministry of the church was in its early period of growth, preaching was in the forefront of everything the apostles did. All that they did was a supporting effort to communicating the Gospel. In Acts 3 we see the first post resurrection healing conducted by the Apostles. The healing of the lame beggar merely served as a platform for Peter to preach that Jesus was the Messiah.[42] This miraculous healing, conducted in public, drew crowds and validated the words spoken.

The Apostles also demonstrated the importance of preaching in the face of pressure and persecution. When brought before the council of elders and rulers after the healing, the Apostles were told to no longer speak about Jesus. Their response to the rulers highlights their steadfast conviction to continue to proclaim Jesus, "We cannot but speak of the things in which we have seen and heard."[43]

In fact the threats and immanent persecutions only became an opportunity to pray for even greater courage to remain faithful to the task of preaching as the disciples prayed, "And now, O Lord, hear their threats, and give us, your servants, great boldness in preaching your word.[44]

The Apostles' conviction of the primacy of preaching was further displayed in their prioritization of the essential tasks of ministry. Many logistic and administrative challenges came with the exponential growth of the church. One of the distracters was

---

[41] Acts 2:14-41
[42] Acts 3:1-51
[43] Acts 4:20
[44] Acts 4:29

tensions between the Jewish and Gentile believers and the fair treatment of all. The

Apostles sensing a distraction from their primary ministry established the first deacons.

These first deacons were to handle the administrative and logistical requirements of the

ministry thus allowing the apostles to commit themselves to prayer and the ministry of

the Word.[45]

The leaders of the church made, preaching and prayer their most important

activities. The supporting leadership structure they created was designed to support them

in keeping preaching as a top priority in their ministries.

Paul also displayed the centrality of preaching as critical to his ministry and

requirements. He was so focused on the importance of preaching that he was

unconcerned with the motivation for preaching stating, "But what does it matter? The

important thing is that in every way, whether from false motives or true, Christ is

preached. And because of this I rejoice. Yes, and I will continue to rejoice…"[46]

Proclamation of Christ's Gospel was Paul's mission. He himself said, "But far be it from

me to boast except in the cross of our Lord Jesus Christ, by which the world has been

crucified to me, and I to the world."[47]

As Jesus and the early church emphasized the importance of preaching so also

should the church through all centuries emphasize it as its top priority. In highlighting

this point Martyn Lloyd-Jones writes, "You cannot read the history of the Church, even in a

cursory manner, without seeing that preaching has always occupied a central and predominating

position in the life of the Church.[48]

---

[45] Acts 6:4
[46] Philippians 1:18
[47] Galatians 6:14
[48] Lloyd-Jones, 11.

The church's high points were times when the preaching of the Word of God was held in high esteem and its low points were when there was a "famine for hearing the Word of God". If a minister is to be deemed faithful he or she must keep and maintain preaching as their priority of ministry. The preacher's voice is an echo of Jesus' words and the words of the first followers of Jesus. John Stott writes:

> Our responsibility as preachers is not primarily to have our twentieth-century testimony to Jesus, but rather to relay with faithfulness to the twentieth century the only authoritative witness there is, namely God's own witness to Christ through the first-century apostolic eye-witnesses.[49]

Before the minister is to focus on other areas and priorities, he must keep preaching in the forefront. In the midst of temptations to cut and skimp, the preacher's goal must be to prepare and proclaim the Word of God consistently and faithfully to the people in his hearing.

He must not give in to fads but always keep the eternal truths of man's condition and God's character as revealed and recording in the scriptures in the forefront:

> The moment you consider man's real need, and also the nature of the salvation announced and proclaimed in the Scriptures, you are driven to the conclusion that the primary task of the Church is to preach and to proclaim this, to show man's real need, and to show the only remedy and cure for it.[50]

Jesus came preaching and the Apostles followed His example. These men were willing to sacrifice their very lives to proclaim the Gospel and many did sacrifice their lives. When preachers faithfully expound from God's word, God speaks to His people through them. They bring the Word to life by the power of the Holy Spirit. Their words are then the only sure words that humanity needs to hear.

---

[49] Stott, 98.
[50] Lloyd-Jones, 26.

All eras and persons (from Jesus, the Apostles through the early church and to today) have highlighted the importance of preaching. It was and always will be an essential ministry of the Church and those called to serve the church as preachers and pastors.

The Subjects of Preaching

What is the substance of the topics of preaching in the Bible? In this section I will consider what the apostles and Jesus Himself preached in the scriptures. In The Preacher and Preaching, Albert Mohler states,

> Preaching communicates the force of the Bible as no other way of handling it does. Much of the Bible is sermons on paper. The Bible text is the real preacher, and the role of the man in the pulpit is simply to let the passages say their piece through him.[51]

An understanding of the emphasis of the messages in the Bible assists the preacher in lifting the biblical message and communicating it to his contemporary audience. There are numbers of topical themes that develop within the scriptures. These are communicated by the preachers within the context of Holy Scripture.

One of the first subjects preached by Jesus and the early church was the Kingdom of God.[52] The "Kingdom of God" appears four times in Matthew, fourteen times in Mark, thirty-two times in Luke, twice in John and six times in Acts. Jesus spoke often of the Kingdom as the Kingdom of Christ and "my kingdom."

A kingdom is a realm over which reign is exercised. In the New Testament, it is the rule of God over the entire world. This divine authority and rule is given by God the

---

[51] Logan, Samuel T. Jr. Ed. *The Preacher and Preaching* (Phillipsburg, NJ: Presbyterian and Reformed, 1986), 17.
[52] Cf., Acts 28:31; Matthew 4:17; Acts 8:12

Father to the Son. The objective of this divine rule is the redemption of men and their deliverance from the power of evil.

As the kingdoms of this world are under satanic control, Christ's arrival upon the scene of history was the entrance of the Kingdom of God wrestling men and women from Satan's rule by and through the message of the Gospel. This Kingdom came through Jesus and looks to the future when Christ culminates His complete victory over the god of this world.

The Kingdom comes to advance to men the blessing of forgiveness, eternal life and righteousness. The Kingdom operates in the realms of the present and the future. In the present, Christ's subjects are delivered from darkness and in the future look for their complete deliverance. This Kingdom works through the church as the gospel is preached through its messengers.

Another central theme of preaching within the New Testament is the subject of Christ and His crucifixion. As the Apostle Paul stated, "I desired to know nothing among you except Jesus Christ and Him crucified."[53]

As the message of the cross was preached, God through Christ displayed His willingness to humble Himself through His obedience.[54] At the same time, it highlighted an act foreordained by God as His will to be the means of grace for salvation.[55] In sum, Christ crucified was the summary of the Christian message.

The message of the cross is also God's ultimate expression of His love for humanity. By the Father's willingness and the Son's obedience, sin and guilt was tangibly dealt with. Sin and guilt offended the holiness of God which means separation

---

[53] 1 Corinthians 2:2
[54] Philippians 2:6-8
[55] 1 Corinthians 15:3

from Him. The cross provided the reconciliation required to deliver humanity from its guilt. Through the cross, God became the righteousness of God, the just judge and the one who makes forgiveness possible to those who call upon God. The word of the cross is the word of reconciliation to fallen humanity.[56]

The message of Christ crucified leads to the message of Christ risen, equally significant to the New Testament preacher. Paul relates the importance of this event for, "If Jesus did not rise from the dead the entire Christian faith is a farce and ineffective. Preaching is valueless and sins have not been forgiven and believers perish without hope. In summary Christians are the most miserable of all people."[57]

Christ taught that His death and resurrection were the central message of the Old Testament.[58] The resurrection was a sign that vindicates the teaching and preaching of Christ, the Apostles and all generations of Christians from that point. In the Cross the message of eternal life finds its anchor point.

Very similar to the topic of the Kingdom of God is the importance of the topic of Christ as Lord. Christ as Lord was the term most used by Paul. It is the term given for Christ most frequently after His resurrection.

Similar to the Kingdom of God, preaching Christ as Lord implies God's rule over all of history and the powers of evil. When Christ is preached as Lord, it portrays Him in closest association with God the Father. The term "Lord" is synonymous with God.

"Christ (or Jesus) is Lord" was one of the earliest confessions of the Christian church. As Paul says, "If you confess Jesus is Lord, you shall be saved."[59] This

---

[56] 2 Corinthians 5:19
[57] 1 Corinthians 15:3ff
[58] Luke 24:27
[59] Romans 10:19

highlights the central theme of a key topic in preaching. The lordship of Christ is carried through the church by its proclamation of the Gospel. Peter in his Pentecost message declared Christ as Lord, exalted through His resurrection.

The subject, "Son of God" is also one central to the preaching and teaching of the New Testament. The title is not one used by Jesus Himself but one given to Him at His baptism as the heavenly voice called out "This is my beloved son."[60] Secondly the title "Son of God" was used on the mount of transfiguration when the voice said similarly, "This is my beloved son, listen to Him.[61] The title is messianic. Through Christ all that was promised in the Old Testament was fulfilled through Him. The title also shows the filial relationship that Jesus has with God the Father. He is not "a" son but "the" son. The Father and the Son are one.[62] In their unity they are central to the giving of eternal life.

Another central theme of preaching in the New Testament is the message of repentance. John the Baptist came upon the scene preaching a baptism of repentance for the forgiveness of sins.[63] Jesus followed on preaching a message of repentance because the coming of the kingdom is at hand.[64]

In understanding exactly what the message of repentance encompasses, C.G. Kromminga writes:

> Repent can be said to denote that inward change of mind, affections, convictions, and commitment rooted in the fear of God and sorrow for offenses committed against him, which, when accompanied by faith in Jesus Christ, results in an outward turning from sin to God and his service in all of life.[65]

---

[60] Luke 1:35
[61] Mark 9:7
[62] John 5:19,30; 16:32
[63] Mark 1:4
[64] Matthew 4:17
[65] Elwell, Walter A. Ed. *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Book House), 936.

This was the goal of the New Testament preacher. The words proclaimed were designed to cause a turn of heart, will and life. The proclamation of the cross and the resurrection is closely linked with the message of repentance.

God's Kingdom, Christ's crucifixion and resurrection, Christ as Lord, Jesus as the Son of God and the Christ as well as repentance are some of the central subjects of preaching in the New Testament.

These subjects (central to Christ and his Apostles) must be central to all preachers as they seek to make clear God's will for man as revealed by Jesus Christ and His Apostles in the New Testament. One cannot fully communicate the full counsel of God without spending significant time on these subjects. They should be recurring themes which communicators of God's Word must come back to again and again.

In this chapter on the theology of preaching we have looked at the command to preach, the preacher as one who speaks for God, preaching as a means of grace, the importance of preaching and the subjects of preaching. The chapter highlights the importance of the ministry of preaching. Preaching is an act ordained by God. Since it is an act ordained by God, the preacher can speak with authority, communicating God's word and be a channel and means of grace to those who hear His message.

The message of salvation and redemption are communicated through words. It is God's means to reveal Himself to His people. The Bible is the Word of God revealed. The message of the preacher is the Word of God explained and provided as an act of service and worship. Through the preacher the people hear the words of eternal life and

are built up, edified, equipped and strengthened to live the Christian life in a way that

brings glory and honor to God.

Chapter 3: Literature Review-Millennial Generation

On 4 September 2001 the Secretary of the Army, Thomas White, held a press conference to celebrate the fact that the Army achieved one hundred percent of its active component recruiting goal for fiscal year 2001. Secretary White attributed much of the Army's success to its "Army of One" media campaign.

How directly effective the campaign was and is could be debated. What cannot be debated was the criticism the slogan received within the military. Many publicly and privately thought "Army of One" off target. They argued that it did not capture the essence of what it meant to be a soldier.

Secretary White in his press conference said, "So ladies and gentlemen, it should be obvious to all of you that 'An Army of One' is working. I keep telling the old guys, like me, who are a little concerned about the non-traditional message, that, 'We're not recruiting you, we're not recruiting me, we're recruiting the kids who watch 'Buffy the Vampire Slayer,' that's what we're recruiting."[1]

The switch of the Army's recruiting slogan from "Be All You Can Be" to "Army of One" marked a transition in generations. There was a new group coming of age that was different from the previous generations. This new group perceives messages and receives information in different ways from those before them. They are a generation whose values and mores are distinct from the past generations.

This new generation has many names: Millennials, Bridgers, Gen Y2K, Echo Boomers, Generation Next and the Mosaic Generation. No one label has yet to stick to

---

[1] From a press conference from Secretary White in the spring of 2001.

them. Whatever you call them, they are the generation born from around 1980 to about

2002[2]. For the purpose of this study, I will call them the Millennial Generation.

Of the nine distinct generations identified by commentators in the United States, the

Millennials are becoming the largest generation yet. In 1995 alone, they accounted for

27.5 percent of the total United States population.[3] At the end of 2000 they were

seventy-six million strong. This generation already out-numbers the boomer generation

(those born from 1945 to 1960). By the year 2002 they will out-number Generation X

(1961-1981) as well. According to Howe and Strauss, the Millennials could well become

America's first one hundred million-person generation.[4]

The first wave of Millennials entered the military in 1998 and are now serving as

junior enlisted and non-commissioned officers. The first Millenials will have graduated

from our military academies and universities in the spring of 2002 and will receive

commissions as Second Lieutenants. In the next few years this generation will populate

our armed forces and form its backbone as the Army's junior leaders.

In the light of the magnitude of this generational transition it is critical that we

understand them. What defines them as a generation? What is/are their worldviews?

What are their values? How do they think and process information? What are their

social and cultural centers of gravity? This chapter seeks to look at what defines them as

a generation by looking at their past, their present and their future.

With any group one must ask the right questions in order to communicate to them.

How does an individual get his or her message across in such a way that it is heard,

---

[2] Different researchers and authors vary on exactly what year this generation began and ends. I am using the years presented by Howe and Strauss in their book *Millennials Rising*.
[3] Rainer, Thom S., *The Bridger Generation* (Nashville, TN: Broadman & Holman Publishers, 1997), 6.
[4] Howe, Neil and Strauss, William *Millennials Rising* (New York, NY: Vintage Books, 2000), 15.

understood and accepted as relevant? Is it possible to communicate absolute truths to the

Millennial Generation? If so how can it be done? This chapter also seeks to conduct an

audience analysis to understand Millennials well enough to present them with the eternal

truths that God has given through the Bible.

What is a generation? How is it defined? Howe and Strauss in their book

Millennials Rising define it, "As a society-wide peer group, born over a period roughly

the same length as the passage from youth to adulthood (in today's America, around

twenty or twenty-one years), who collectively possess a common persona."[5]

A generation defines itself by its perspectives and experiences. The significant

historical, cultural and societal events that occurred while they were growing up are

critical factors that shape how they see themselves and the world around them. Thom

Rainer gives a glimpse of the two different worlds of Boomers and Millenials when he

compares some of their events and factors:

Boomers	Millennials
Cold War	Regional wars
Nuclear threat	Terrorist threats
Economic prosperity	Economic uncertainty
Mother's care	Day care
"Father Knows Best"	Father isn't home
TV dinners	Low-fat fast food
Network TV	Cable TV
45s and "American Bandstand"	CDs and MTV
Ma Bell	Internet
VW buses	Minivans and SUVs
Free love	Condoms
VD	AIDS
Monocultural	Multicultural[6]

---

[5] Ibid., 40.

[6] Rainer, *The Bridger Generation*, 8.

In evaluating and collecting relevant information this chapter provides an overview of the Millennial's world-view. I will look at their worldview as a series of concentric circles. The outer circle is the greater culture in which the Millennials find themselves, including the postmodern/post-Christian environment in which they are immersed. Subsequent circles will look at topics such as, how they think, what they believe, media and its effects upon them, the effect of globalization upon them and their ethnic diversity.

Postmodernism is an abstraction that is difficult to define. Postmodernism is best seen as a significant shift within our culture that affects how we view and perceive life and truth. George Barna defines postmodernism as:

> A philosophy that stands in opposition to the scientific rationalism of the modernist era. Modernists believe that a person found meaning through personal growth and achievement; postmoderns contend that all striving is worthless and in vain since there is no meaning to be gained and no absolute truth to be understood. Modernists esteem knowledge and excellence; postmoderns would set their sights on comfortable survival and self-satisfaction. Relying on science and other tools, moderns seek to understand the order of reality and operation within those boundaries. Postmoderns claim there is no grand design, that all is based upon chance, and people therefore need not recognize the limitations and boundaries that circumscribed the world of the moderns.
>
> The world of the postmodern is a universe that is decentralized. There is no ultimate authority beyond oneself; moral anarchy rules the day. How can the world survive in such a state of constant chaos and selfishness? Moderns argue that there must be reason and intellectual honesty to create rules of fair play and to facilitate the potential for healthy coexistence. Postmoderns turn inward and suggest that the best decisions are based upon human will and emotion. Autonomous people will do what is best and work out the rough edges of those choices. The keys to life comprehension are experience and emotion: Absent any kind of universal truth, the only reality that cannot be denied is what you feel or experience. Contradictions are therefore a natural part of one's existence and need not be reconciled.[7]

Vaclav Havel the president of the Czech Republic put it this way when speaking about the current worldview, "We live in a postmodern world where everything is possible and almost nothing is certain. The abyss between the rational and the spiritual,

---

[7] Barna, George, *Real Teens* (Ventura, CA: Regal Books, 2001), 94-95.

the external and the internal, the objective and the subjective, the technical and the moral, the universal and the unique, constantly grows deeper."

Engaging the Millennials in their postmodern culture can be daunting. It is critical that we approach them with an awareness that causes us to ask the right questions. One must assume that there are specific roadblocks that will cause difficulties in communication. We must attempt to relate the truth in a way that it is received in the language and images of their world.

Today's listeners are,

"…not clean slates waiting for us to write on them. They are not empty hard drives waiting for us to download our Christian files onto them rather; they have inevitably developed an array of alternative worldviews. They are hard drives full of many other files that collectively constitute various non-Christian frames of reference."[8]

Terry Bowland in his book *Make Disciples* identifies seven symptoms of postmodernism. In his analysis he looks at postmodernism not primarily from a philosophical or theological point of view. Rather he uses the seven symptoms as a way to get a handle on our current cultural climate to determine the relevance of these symptoms in developing an approach to carrying out the Great Commission.[9]

I will use his seven symptoms as a framework for evaluating the Millennial Generation. I intend to look at the symptoms and relate them to Millennials as the first generation to be literally born into a worldview that is postmodern. If one looks at Millennials we must first understand their worldview and know their operating environment. Their outer circle is the postmodern environment in which they are coming of age.

---

[8] Carson, D.A., ed., *Telling the Truth* (Grand Rapids, MI: Zondervan, 2000), 375.
[9] Bowland, Terry, *Make Disciples* (College Press, 1999), 124.

Bowland's first symptom is relativism. Relativism implies a loss of a sense of absolute standards. Bowland cites a survey conducted by the Barna Research Institute that asked respondents, "Is there absolute truth?" Among the elder generations, 46% strongly believe that absolute truth exists. Among the Gen X only 28% maintain that such truth is possible. In the Millennial Generation the numbers are even lower.[10]

Millennials inherit their relativism from the previous generation. Younger generations do not develop within a vacuum. They act and react to preceding generations. Their world is partly inherited from those before them. This is especially true in respect to their relativism. Rainer traces the devolution of absolute truths and inability to call choices and actions right and wrong, moral ambivalence, a natural outcome of such a perspective:

> The Builders, born before 1946, accepted (and still do today) basic Judeo-Christian principles to discern right from wrong. They believe that the Bible is a moral guide for life today.
>
> The Builders children—boomers and older busters—withdrew in large numbers from church and other Christian activities. Without the influence of the church, they began to engage in activities clearly defined as immoral by their parents. They did have the absolute standards of their parents' morality, but they accepted them in theory rather then in practice.
>
> But the Bridger generation had neither a moral standard, such as the Bible, nor a moral example in their parents. Their understanding of right and wrong is fuzzy at best.[11]

This difficulty is in part the fruit of the Millenials' parents, the Boomers and the Busters. Having adopted a relativistic viewpoint, they have created the waters in which their children have had to swim. Thom Rainer writes of this difficulty in which history appears to be repeating itself in the adoption of this component of worldview:

---

[10] Ibid., 124.
[11] Rainer, 44.

Parents want their children to adhere to a value system but give them no absolutes to which to turn. Schools are warned not to communicate values, and many churches also have failed to communicate a coherent value system. Today's adults cry in anguish because today's youth show little concern for matters of right and morality. But only a minority of the adults could point a Bridger to a set of values and tell him or her where to find right and wrong. [12]

Relativism is not an isolated approach only held by the academic elite. It is not conviction of the ivory tower alone. Gene Veith in his book *Postmodern Times* writes, "Today it is not just some esoteric and eccentric philosophers who hold this deeply problematic view of truth, but the average man on the street. It is not the lunatic fringe rejecting the very concept of truth, but two-thirds of the American people."[13]

What is unfortunate about this moral uncertainty is that it afflicts those who claim to be born again Christians nearly as much as those who do not. George Barna cites his research on Millennials and their moral uncertainty and tendency to view life from a viewpoint of situational ethics.[14]

	Percentage Who Agree	
	Born Again	Not Born Again
What is right for one person in a given situation might not be right for another person in a similar situation.	92%	90%
When it comes to matters of morals and ethics, truth means different things to different people; no one can be absolutely positive that they know the truth.	66%	87%
There is no such thing as absolute truth; two people could define truth in conflicting ways and both could still be correct.	59%	78%
You know that something is morally or ethically right if it works.	33%	47%

---

[12] Rainer, 24.

[13] Veith, Gene, *Postmodern Times* (Crossway Books, 1994), 19.

[14] Barna, George, *Generation Next* (Ventura, CA: Regal, 1995), 101.

Relativism leads communicators from other points of view to a difficult and frustrating position. Words lose their meaning, and if words lose their meaning, the absolute unchanging truths lose their impact upon those who desperately need to hear them. Carl Henry, a noted evangelical theologian writes, "The breakdown of confidence in verbal communication is a feature of our times." He points out that, "preference for nonverbal is especially conspicuous among the younger generation who increasingly surmise that words are a cover-up rather than a revelation of truth; that is words are used to conceal, distort and deceive."[15]

> With no absolute canons of objective truth, the rational is replaced by the aesthetic. We believe what we *like*. Those unused to thinking in terms of absolute, objective truth still have opinions and strongly held beliefs. In fact, their beliefs may even be more difficult to dislodge, since they admit no external criteria by which these can be judged and shown to be wrong. Since their beliefs are a function of the will, they cling to them willfully. Since their beliefs will tend to have no foundation other than their preferences and personality, they will interpret any criticism of their beliefs as personal attack. Since "everyone has the right to their own opinion," they do not mind if you do not agree with them, but they will become defensive and sometimes angry if you try to change their opinions.[16]

This is not the only problem. When truth is reduced to the level of preference or personal desire, people are most naturally drawn to what makes them feel good. We are therapeutic in our approach to truth. Those truths that don't make us feel good tend to be rejected or ignored. In considering truths that people don't like Veith writes:

> "I don't like the idea of Hell." This is certainly an appropriate response—who could possibly "like" Hell. But our natural distaste for this horrible doctrine is surely beside the point. The issue is not whether we like it, but whether there is such a place. Reality seldom takes into account our personal preferences, even in the most trivial facets of everyday life. That there might actually be a Hell, a realm of punishment and torment that lasts forever, is a momentous concept, staggeringly important.[17]

---

[15] Carson, 375.
[16] Veith, 176.
[17] Ibid., 128.

It is equally difficult to communicate ideas based on authority, a common starting

point when talking about matters of importance. Vieth writes,

> "Because of the total relativism of our age, they [Americans] have been
> encouraged to think very largely in terms of doubt. The more authoritatively we
> claim to speak, the more likely we are to produce a negative reaction in many
> postmodern Americans."[18]

In spite of these challenges, relativism may have some effective entrance points

for communicating eternal absolute truths. Living in such a way is likely to produce

confusion and despair. In commenting on the possibilities Veith writes:

> It is no wonder that churches which merely reflect the culture around them attract
> so little attention. Moths are not drawn to the darkness, but rather to the light
> which pierces the darkness. So the non-Christian, entrenched in his relativism,
> will only be attracted by that which stands apart from the moral relativity that
> surrounds him. The unchurched may have adopted the relativism of the culture,
> but secretly they are searching for a moral anchor. It's up to the church to provide
> such an anchor.[19]

As tempting as it might be to give in to the prevailing spirit of the time,

communicators must continue to faithfully provide truth in the context of care and

compassion. The call is to faithfulness, trusting that God will take those words by His

Holy Spirit and apply the truth to the hearts and minds of listeners. The commitment

must be to present truth clearly, compassionately and consistently.

The second symptom of postmodernism is experientialism. In experientialism

decisions are made not rationally, senses and feelings become the ultimate grounds for

authority in postmodern lives. If people cannot experience something, the chance is they

---

[18] Ibid., 139.
[19] Bowland, 140.

reject it out of hand. Ravi Zacharias poses the question, "How do we communicate the gospel to a generation that hears with its eyes and thinks with its feelings?"[20]

The experientialist doesn't begin by asking, "Is this true?" Instead he inquires, "Does this work?" Veith quotes Gary Zustiak who was writing about Generation X, what he says applies to Millennials also:

> Xers are not as cognitive oriented, as they are affective oriented. By that, I mean that they don't concern themselves as much with ideas and arguments as they do with experiences and feelings. To them, God is basically a concept—a nontangible idea.[21]

In light of this, it could be possible to present the truth of Christianity as expedient. This is not to make the Faith an end in itself, rather to emphasize that it works because it is the truth. When applied and followed the incidental outcome is that it will work. Numerous angles could be developed. One could show how relationships, especially marriage, work successfully when done according to teachings and principles in Scripture. There are many possibilities to demonstrate that when a person operates according to the teaching of God's Word, it tends to work.

An experientialist is one who looks at and lives for the now. Because of this, important truths of faith, especially heaven and hell are difficult to communicate to them.

> Many post-modern non-Christians are aware of their mortality, but most of them fear extinction more than they fear hell or seek heaven. The thought of them as no longer existing is the frightening thought. Consequently, they generally do not ask about life after death so much as they ask about real life this side of death. While seeking to salvage this life, they struggle to make sense out of their life, to find meaning and purpose, to attain significance, and to make a contribution while they live.[22]

---

[20] Carson, 26.
[21] Veith, 140.
[22] Ibid., 141.

For the Millennial Generation, experience matters. If matters of faith and truth cannot be experienced they will be rejected out of hand. Furthermore, there is no loyalty to that past experience. One can get high on religion as easily as on nature or drugs. The experience creates no loyalty for the individual to a group, church or organization.

Because of this perspective, a speaker should communicate how faith works and benefits believers in their day to day lives. What does the "already but not yet" component to faith look like? Jesus stresses that He had come so that his followers might have life and have it in abundance. A Millennial needs to hear how the abundant life would be abundant today, right now, and how God supplies meaning, perspective and peace to us every day. We must strive to emphasize the fullness of the experience that comes from an authentic relationship with Christ.

A third symptom of postmodernism is pluralism. Pluralism not only holds that all beliefs be given equal consideration but they are all equally true. All belief systems, all religions and philosophies are seen as equally valid. Pluralists do not accept that one system is true while the others are not. Pluralism according to Terry Bowland is:

> The belief that all viewpoints and positions not only be given equal considerations, but that they also all have equal validity! All individual beliefs, values, lifestyles and truth claims are of equal value. This has lead Josh McDowell and others to proclaim that "tolerance is the #1 virtue in America. In the absence of any culturally recognized absolute truth, pluralism is the only possible conclusion for a generation which has jettisoned their brains.[23]

Pluralism presents a twofold challenge to communicating the Christian faith, or any absolute truth for that matter.

> First, the idea that one particular religious figure and one religious perspective can be universally valid and normative for all people in all culture is widely rejected today as arrogant and intellectually untenable. Second, even if in principle it is

---

[23] Bowland, 126.

granted that one religious tradition might be superior to the rest and that one religious figure might be universally normative, why should we assume that Christians and Jesus Christ are in this privileged position?[24]

The natural result of pluralism is tolerance and the Millennial generation is passionately tolerant. It is the mantra chant for this generation. Talking about truths or a belief system as absolute shuts down conversations. The way to be branded as an extremist is to make a statement as Jesus himself did when He said, "I am the way, the truth and the life, and no man comes to the Father but by me."

> You can't say Christ or anything else is truth "because you can't know, and even if you did, you shouldn't hurt anybody's feelings." "People tolerate anything except absolutes." Millenials are so focused on not condemning any concept that they have lost any sense of purpose for their generation. Their only cause is not making waves.

> Today, students not only are unaware of truth; many often simply don't see any relevance of propositional truth. They value tolerance and regard absolutes as backward, narrow and uncaring. Reason and careful reflection don't determine a person's course of action. Instead, feeling and experience shape the course of young lives. [25]

From their first days on earth, Millennials have had been trained in tolerance. The media and their parents communicated it to them. It has been reinforced with the school systems that no behavior or act should have a value placed upon it. All things are equally acceptable as long as they are able to live in harmony together. Dawson McAllister in his book *Saving the Millennial Generation* writes:

> Schools are chief proponents and disseminators of postmodern philosophies. Tolerance is the watchword in classes and in the halls. Any belief is accepted—as long as it is not demanded of anyone else. This is seen most frequently in the references to teen sex. Abortion, and homosexuality, which are said to be accepted norms of society, and people who dispute that claim are castigated as narrow, old fashioned and worst of all intolerant.[26]

---

[24] Carson, 52.

[25] McAllister, Dawson, *Saving the Millennial Generation* (Nashville, TN: Thomas Nelson, 1999), 9.

[26] Ibid., 24.

Pluralism creates a difficult environment in which to communicate the absolute claims of Christianity and when dealing with it a solid apologetic is crucial. One must be able to present the distinctives of the Christian faith as opposed to other religions. An emphasis on the uniqueness of Christ and salvation by grace rather than by works are two important truths that need to be highlighted. Communication must be Christ centered. Every message must ask the question, "How does this truth highlight the Gospel from the given passage?"

The fourth symptom of Postmodernism is deconstructionism. A deconstructionalist rejects basic, historically accepted rules concerning communication and understanding in language. Walter Anderson argues that we are at the dawning of a profound cultural shift in our way of thinking. He cites three processes shaping this breakdown of belief:

> (1) The breakdown of belief. Today there is no universal consensus about what is true. We are, he says, in "a kind of unregulated marketplace of realities in which all manner of belief systems are offered for public consumption." (2) The birth of a global culture. Anderson says, "All beliefs systems become aware of all other belief systems." As a result, it is difficult to accept any of them as absolutely true. (3) A new polarization. Conflicts over the nature of social truth tear at our society. We have "culture wars," particularly battled over the critical issues of education and moral instruction.[27]

We are in a time much like that of the Apostle Paul during his missionary journey to Athens. When he addressed the people on Mars Hills, he acknowledged the diversity of ideas and concepts of God that his audience held. It was a time when the notion of an overriding truth was rejected. Ideas and beliefs were to coexist without conflict and abrasion.

---

[27] Vieth, 65.

Harold O.J. Brown, a noted Christian philosopher, writes about the evolution and

outcome of deconstructionalism, especially how if affects the search for meaning and

belief systems that can be considered sure and absolute:

> The hermeneutics of thinkers such as Jacques Derrida and Michel Foucault
> challenges the concept of objective meaning of a text. In order to interpret it, a
> reader must deconstruct it, identifying the dominant conceptual structures that
> underlie it and interpret it according to his or her own perspective. This does not
> mean that a text has no meaning at all but rather that the meaning is dependent on
> the perspective of the reader. Such an approach makes intellectual inquiry and the
> communication of learning and meaning so difficult that its appeal is usually
> limited to a small circle; many simply give up seeking truth.

> The deconstructionist does not believe that there is an objective reality "out there"
> in the "real" world. Reality is only that which we create in our minds through
> language. Knowledge is not so much found as it is made. The words we use can
> take on different shades of meaning depending upon who is speaking, who is
> listening, and the context in which it is spoken. Therefore, words do not have
> objective meanings. Corresponding to this idea is the belief that every
> interpretation is just as valid as the next, even if they are contradictory, because
> there are no absolutes in any area, only personal experience. The meaning of any
> piece of literature (including the Bible) is then dependent upon the reader, upon
> what the reader brings with him to the text. Reality is reduced to a matter of
> perspective. This means that there is no one meaning in the world, no transcendent
> center to reality as a whole, but only individual interpretations of it.[28]

The result of this perspective has been an erosion of the foundations of truth itself.

All things are a matter of the individual's interpretation, the basic question being, and

"What does it mean to me." This perspective can make the communicator's task seem at

worst daunting and at best an exercise of time well wasted.

Again, it is important to develop a solid apologetic. People must be brought to

realize the logical outcomes of their ideas; perhaps an approach that asks "what if"

questions. What if everyone did in fact operate as a genuine deconstructionalist in terms

of his or her moral and ethical choices? How would the world operate when right and

---

[28] Bowland, 128.

wrong are merely in the mind of the beholder? With the right questions people can be lead to see the illogic of this view.

Postmodernism's fifth symptom is nihilistic fatalism. If individuals lack any ground of absolute truth, if they have no basis on which to stand or standard to operate by, the logical outcome is pessimism. I can think of no greater symbol of this than Kurt Kolbain. His music and his lifestyle reflected the hopelessness that comes from living with abject meaninglessness. He followed a nihilistic fatalist's path of least resistance by taking his own life.

A fatalistic perspective breeds cynicism. "Nihilism is the philosophy that everything is absolutely meaningless. The philosophy fatalism is that the future is set; there is nothing we can do about it. Hence, nihilistic fatalism is the ultimate pessimistic view of the future."[29] It is the viewpoint of the writer of Ecclesiastes, who at the culmination of all of his seeking for pleasure and meaning cried out with despair, "All of this is meaninglessness and chasing after the wind."

> The only meaning available to postmodern man is to be found in the experience of the moment. I heard one young person say that life was simply traveling from one experience to another and nothing lasted longer than the time it took to experience it. That "experience" might be helping in a homeless mission, or it might be in having a sexual affair. For postmodern man, the source of the experience is not as important as the experience itself.[30]

Bowland is careful to emphasize that people who ascribe to nihilistic fatalism are an audience ripe for a message of hope. In the midst of despair one is much more likely to hear of hope. The outcome of this view can ultimately bring individuals to a place in their life where they are finally teachable.

---

[29] Ibid., 128.
[30] Ibid., 129.

It is to people floundering in the cesspool of nihilistic fatalism, that we are sent to declare good news. There is meaning! There is hope! What they have given up on is exactly what we have to offer in a personal relationship with Jesus Christ. However, when we attempt to carry out the Great Commission in our present age, we must find a way to demonstrate that our message can produce what many believe simply does not exist.[31]

The sixth symptom is fraternalism. Bowland defines fraternalism as, "The search for a community where an individual can find identity and significance. Truth is defined by and for the community and all knowledge occurs within some community."[32]

Because of the gradual fracturing of both the nuclear family and the network of support systems from extended families, people have come to find their sense of belonging within friendships. Millennials find their support system in this way, as well as in alternative associations; it becomes their source of community. While this may not affect the dynamics of communicating truths, it makes the context of the message important. Is the message proclaimed in the context of community? Are there authentic relationships modeled? Is there a loving fellowship that Millennials are able to feel a sense of connection with? If Millennials do not find these qualities, the message will not be received or tolerated. A communicator should consider this the preparation of the environment as well as the preparation of the audience to receive truth. More than ever truth needs to be modeled within the community of faith. Without this modeling the message will be rejected.

This fraternalism also should shape the arena for communication. Productive techniques for getting the message across might include times for open feedback, questions and answers, presentation of the message to a larger more impersonal group and working on the points of application within a smaller group.

---

[31] Ibid., 129.
[32] Ibid., 130.

The seventh symptom of our postmodern culture is spirituality. For Millennials spirituality is in. It is however not spirituality rooted in the traditional Judeo/Christian worldview. Because of the pervasiveness of relativism, pluralism and tolerance, spirituality can be anything from orthodox Christianity to nature worship and anything in between as well as an ad hoc mixture of various strands and strains.

Millennials are open to spiritual truths. They are comfortable discussing them. The challenge lies in finding a common point of entrance when one tries to communicate the absolute truth claims of Jesus Christ and the Bible. For Millennials faith is subjective and experience oriented, exclusivism is out.

Rainer cites a conversation he had with a thirteen-year-old girl named Mary, "I get real angry at these Christians who tell me that Jesus is the only way to heaven. I mean, what kind of arrogance is that?" "Do they really believe all the rest of the world is going to hell?" [33] When speaking of the absolute claims of the Christian faith one risks shutting down the listener in the process.

All of the previous symptoms of postmodernism are interrelated. Each of them in one shape or form influence how Millennials approach matters of faith and spirituality. One can see this in a Millennial's approach to religion. It is spirituality without truth and builds upon the preferences and level of satisfaction of its adherents.

> Postmodern religions do not require evidence or plausibility. Hubbard was originally a successful science fiction novelist. Many people tremendously enjoy the aliens and galactic conflicts that are the staple of science fiction. Would it not be even better if these were real? The doctrines of Scientology are fascinating, imaginatively stimulating, even entertaining. Why not choose to believe them?
>
> Talk to a member of any cult, and notice how the person describes and evaluates it's teaching in completely subjective and pleasure-oriented term: "The Maharishi is really *cool*." "Transcendental Mediation gives me a natural high." "The

---

[33] Rainer, 30.

Reverend Moon makes me feel good about myself." Liking something and wanting it to be true are the only criteria for their beliefs.[34]

Today's perspectives present challenges as one tries to communicate an absolute faith with exclusivist claims and requirements. We see a second similarity between our day and Paul's visit to Athens during the Apostle Paul's missionary journey. He said to the crowd, "I perceive that you are religious, however you do not know what God you are worshipping."[35] It is a plus that listeners are open to spiritual truth, the challenge lies in presenting an eternal message in a form and shape that impresses them upon the hearts of Millennials.

These seven symptoms of Postmodernism can be a helpful reminder and guide as we try to understand a generation and the philosophical, moral and societal characteristics that have shaped and formed them. Chuck Colson once described the postmodern philosophy as one that could be summed up on a single word: "whatever." That has become the mantra chant of the emerging generation.[36] It is the outer ring of the world in which they live in.

Millennials coming to adulthood today are "facing a rapidly changing world armed with a worldview that places them at the center, lifts up personal experience and emotion as the arbiter of decency and righteousness, rejects historical experiences as relevant in today's world.[37] Whether we like it or not it is their world and we are called to attempt to understand it and reach into it with God's eternal truths.

---

[34] Veith, 195.
[35] Acts 17:22
[36] Barna, *Real Teens,* 97.
[37] Ibid., 97.

The remainder of this chapter will consider several other shaping influences on Millennials; these are the subsequent rings that give us an opportunity to better comprehend their world. What are some of the common misunderstandings of this generation? What are the major influences upon them? How do they think? What is the character of their faith and spirituality? What are their social and cultural centers of gravity? These are the questions that I will attempt to answer.

With any new generation it is easy to sense great distance. Their world seems different from the previous generation's world when they were at that age. The pop culture of preceeding generations is obsolete to them. It is therefore important to consider where Millennials have come from and where they are heading. The Millennials are the "Babies on Board" of the early Reagan years, the "Have You Hugged Your Child Today?" sixth graders of the early Clinton years, the teens of Columbine.[38]

> Kid's faces go blank when you tell them to roll down the car window, turn the channel, press the carriage return or quit sounding like a broken record. These kids never saw Muhammad Ali fight or Willie Mays play, and they think Kareem Abdul-Jabbar is a football player. To them, Kansas, Chicago, Alabama, and America are places not rock groups—and if you say the words "Iron Curtain," they might think you're talking about a wrestler.[39]

With any new generation it is tempting to develop stereotypes that generate misunderstandings. Older generations can look at Millennials with consternation, confusion and pessimism. In spite of some of the negative expectations, there are many signs and indications that the Millennial Generation has many positive features that can be identified even in its early stages. Howe and Straus suppose that this generation may become the next greatest generation. They identify numerous positive signs that counter some of the misconceptions that are held regarding Millennnials:

---

[38] Howe and Strauss, 31.
[39] Howe and Strauss, 24.

Are they self-absorbed?

No. They're cooperative team players. From school uniforms to team learning to community service, Millennials are gravitating toward group activity. According to a recent Roper survey, more teenagers blamed "selfishness" than anything else when asked, "What is the major cause of problems in this country?" Unlike Gen Xers, they believe in their own collective power. By a huge ten-to-one majority, they believe it's their generation-and not their parents'-- that will do the most to help the environment over the next twenty-five years.

Are they distrustful?

No. They accept authority. Most teens say they identify with their parents' values, and over nine in ten say they "trust" and "feel close to" their parents. The proportion who report conflict with their parents is declining. Half say they trust government to do what's right all or most of the time-twice the share of older people. Half believe that lack of parental discipline is a major social problem, and large majorities favor tougher rules against misbehavior in the classroom and society at large.

Are they rule breakers?

No. They're rule followers. Today's kids are disproving the experts who once predicted a tidal wave of juvenile crime during the late 1990s. Over the last five years, the rates of homicide, violent crime, abortion, and pregnancy among teens have all plummeted at the fastest rates ever recorded. A teen is now less likely to be a victim of a serious violent crime than at any time since Lyndon Johnson was president. Even including the Columbine massacre, there were only half as many violent deaths at schools nationwide in 1998-99 (twenty-five) as there were in the early 1990s (over fifty per year).

Are they neglected?

No. They're the most watched over generation in memory. Each year, adults subject the typical kid's day to ever more structure and supervision, making it a nonstop round of parents, relatives, teachers, coaches, baby-sitters, counselors, chaperones, minivans, surveillance cams, and curfews. Over the last decade, time spent on homework and housework is up, while time spent on weekday TV watching is down. From 1981 to 1997, according to researchers at the University of Michigan, "free" or "unsupervised" time in the preteen's day shrank by 37 percent.

Are they stupid?

No. They're smarter than most people think. During the 1990s, aptitude test scores have risen within every racial and ethnic group especially in elementary schools. Eight in ten teenagers say its "cool to be smart." While a record share of teenagers are taking AP tests, say they "look forward to school," and plan to attend college.[40]

It is also important to consider what events and factors have made the biggest impression upon them. What events in history are they most conscious of? In a survey conducted for their book, Howe and Strauss asked students from the high school class of 2000 what events made the biggest impression upon them:

1. Columbine
2. War in Kosovo
3. Oklahoma City bombing
4. Princess Di's death
5. Clinton impeachment trail
6. O.J. Simpson trial
7. Rodney King riots
8. Lewinsky scandal
9. Fall of the Berlin Wall
10. McGwire—Sosa homer derby[41]

No doubt that the class of 2002 would identify the events of September 11 and the war on terrorism as top events. In many ways the recent events make predictions about who and what Millennials will become difficult. Howe and Strauss' argument that they might become the next greatest generation seems much more plausible. This generation will perhaps live through and experience greater challenges to their generation and their nation than several of the preceding generations. They will be the soldiers on the battlefield in the war on terrorism. They are and will be the generation that comes of age and takes positions of leadership in a post-World Trade Center world.

---

[40] Howe and Strauss, 8-9.
[41] Howe and Strauss,19.

Howe and Strauss identify seven traits that Millennials collectively display, which they believe, are good indicators of who they are and what they are becoming. They are special, sheltered, confident, team-oriented, achieving, pressured, and conventional:

> *Special.* From precious-baby movies of the early 80s to the effusive rhetoric surrounding the high school class of 2000, older generations have inculcated in the Millennials the sense that they are, collectively, vital to the nation and to their parents' sense of purpose.
>
> *Sheltered.* Starting with the early 80s child-abuse frenzy, continuing through the explosion of kid safety rules and devices, and now climaxing with a post-Columbine lockdown of public schools, Millennials are the focus of the most sweeping youth safety movement in American history.
>
> *Confident.* With high levels of trust and optimism—and a newly felt connection to parents and future—Millennial teens are beginning to equate good news for themselves with good news for their country. They often boast about their generation's power and potential.
>
> *Team-oriented.* From Barney and soccer to school uniforms and a new classroom emphasis on group learning, Millennials are developing strong team instincts and tight peer bonds.
>
> *Achieving.* With accountability and higher school standards rising to the very top of America's political agenda, Millennials are on track to become the best-educated and best-behaved adults in the nation's history.
>
> *Pressured.* Pushed to study hard, avoid personal risks, and take full advantage of the collective opportunities adults are offering them, Millennials feel a "trophy kid" pressure to excel.
>
> *Conventional.* Taking pride in their improving behavior and more comfortable with their parents' values than any other generation in living memory, Millennials support convention—the idea that social rules can help.[42]

What are the shaping influences of Millennials? As for every generation, the greatest shaping influence is in the context of the family. In the case of the Millennials they came to being in a society that had continually digressed in its overall commitment to marriage and acceptance of divorce. Where Generation X might communicate

---

[42] Howe, Neil and Strauss, William *Millennials Rising* (Vintage Books, 2000), 44.

bitterness and resentment toward their parents for their choice to end their marriage,

Millennials are more likely to take divorce and the breakdown of families as the norm.

Surveys conducted in the 90s show the radical transition in just over twenty years

of the makeup of the family.

	Children Boomers 1970	Children Millennials 1993
Two-parent homes-all	85%	71%
Two-parent homes-black	64%	39%
Two-parent homes-white	90%	77%
One parent homes-all	12%	27%
One parent homes-black	35%	60%
One parent homes-white	10%	22%
Never married mother-all	7%	31%

Susan Mitchell states that the opening question of Boomer children was: "What

does your father do for a living?" But the question for Millennial children is: "Does your

dad live with you?"[43] While the Millennials may not be outspoken in their bitterness,

they do voice a commitment to do better.

As a result of years of divorce, there is now a large body of evidence on the effects

of divorce on children. Up-to-date objective research is now conclusive that divorce is

extremely damaging to children. Tom Rainer cites a recent study conducted by Judith

Wallerstein, in it she writes:

> Half of the Bridgers whose parents divorced are entering adulthood
> underachieving, worried, angry, and with feelings of inferiority. Sixty percent of
> the Bridger children feel rejected by one or both parents. Four in ten of these
> Bridgers have no goals or ambitions for life. Many of the Bridgers particularly
> females will enter their own marriages with guilt and anxiety. These issues will
> surface in their marriages and lead to multiple relationships and divorce. The
> Bridger children of divorce will be more rebellious and present greater discipline
> problems. Emotions of fear, guilt, and depression will be common among the
> Bridger children of divorce. These Bridgers will be less likely to trust others. In
> 1970, 86 percent were raised in dual parent home. In 1993 one-third living in single

---

[43] Susan Mitchell, "The Next Baby Boom," *American Demographics,* xvii, no. 10, (October 1995), 25.

parent or with other relatives. An entire generation, seventy-two million strong, is being shaped by one of the most harmful environments possible. Broken families, divorce, absentee fathers and mothers, diminishing time between parent and children and family violence are among the negative forces which will play a major role in how this generation will function as adults.[44]

Growing up in such an environment is likely to affect how this generation views their own future family and what they would hope to see it become. This body of research will affect Millennials' determination toward their own marriages. Commenting on this Susan Mitchell writes,

> As the children of divorce, the next baby boomers will grow up determined to have strong marriages for themselves. Three-fourths of children aged 13 to 17 believe it's too easy to get divorced, and 71 percent believe people who have divorced did not try hard enough to save their marriages.[45]

This generation will resolve to reverse many of the negative trends that have occurred in regards to the family. Apart from the family, the greatest influences of Millennials are media, the Internet and the technologies associated with them. Millennials are the first generation that is connected with the rest of the world. The Internet, global news and worldwide calling options put them in touch with anyone, anywhere they want. Barna discovered that 91 percent of those surveyed use the Internet. These influences have made the Millennials a visual generation. They are saturated with images, thoughts and ideas from the time the alarm goes off in the morning to the time they go to sleep at night.

> Neil Postman has shown how a society's information media affects the very way its people think. Reading a 300-page book demands sequential thinking, active mental engagement, and a sustained attention span. Reading also encourages a particular sense of self—one reads in private, alone with oneself and with one's thoughts. Watching television, on the other hand, presents information rapidly and with minimal effort of the part of the viewer, who becomes part of a communal

---

[44] Rainer 53, 54.
[45] Susan Mitchell, "The Next Baby Boom," *American Demographics,* xvii, no. 10, (October 1995), 27.

mass mind. Visual images are presented, rapid-fire, with little sense of context or connection

To find examples, just turn on the TV. In five minutes on CNN, I watched segments on whaling, a political election, a sex scandal, and a royal wedding. Then followed commercials for a theme park, deodorant, shampoo, and yeast infection medicine. On news programs, coverage of major political event will be juxtaposed with hype for the latest movie; images of starving children in Africa will be followed by Madonna's latest video. Television undercuts any sense of coherence, consistency, and unity for its viewers. Television blurs the line between truth and entertainment.[46]

Millennials' near constant immersion into media has affected the way they think.

They are not linear thinkers, rather their thought processes operate with the speed of a

fast moving music video or special effects loaded action clip. Thom Rainer speaks of

these effects:

They can take in and sort through visual information to a remarkable degree. They appreciate the subtleties of media presentations—from a well made special effect in a movie to an effective concept in a music video. They are comfortable with technology—really the first generation ever to be so.[47]

Immersed in this way, Millennials have much shorter attention spans than

proceeding generations. If there is no fast moving visual stimulation they tend to bore

easily. Rainer continues:

The visual generation has from their births learned that they can be entertained. If they are not involved in some busy activity, they can turn on the television and be entertained. Anything outside of busyness and watching television or movies is boring. The visual Bridgers have not had many opportunities in their lives to do nothing, to relax, to read, or to reflect.[48]

Not only does media affect Millennials' thinking, it affects their view of the world

and their expectations from it.

---

[46] Veith, 81.
[47] Rainer, 25.
[48] Ibid, 26.

They are less developed verbally and interpersonally. They drink in visual information quickly, and have a far quicker boredom trigger. So even among the less pessimistic viewpoint, the experts are concerned about the effect of the media upon the Bridgers: "Their attention spans are shorter, and they have been instant gratification trained to expect information to be delivered comfortable and appealingly.[49]

The Millennials' exposure to media and the Internet make verbal communication a great challenge. How does one communicate truth through the spoken word to an audience that thinks visually in fast-paced bytes of information designed to capture and hold attention for only brief periods of time? Wendy Murray Zoba further elaborates on the effects and challenges that distort a Millennials' view of reality and where their place is within it. She writes:

> The language of video has infiltrated the real world. As the media culture has bombarded American youth with a barrage of visual, digital and other forms of electron stimulation, psychologist are seeing more and more cases of stress caused by "information overload" and the noxious environment of over-stimulation.

> Television presents a distorted view of reality. TV sitcoms and the advertising industry perpetuate fantasies. Life is meant to be fun; you deserve to be happy. This fosters an attitude of ingratitude when life is not fun, as well as a futile quest to take hold of happiness, which is usually defined by the media culture in consumerist terms.

> The media culture also perpetuates the notion that we, the consumer, have the right to good feelings. This breeds ingratitude because life does not always translate into good feelings, and this ingratitude can devolve into resentment and hostility. Add to this the inconstant exposure to ever-intensifying shock… the result is a harvest of young people who bring consumer nonchalance to moral issues like sex, drugs and even killing. It is drummed into them that they are the center of the consuming universe.[50]

The context of Millennials as a media saturated generation poses one of the greatest challenges for the communicator. While remaining faithful to the eternal message,

---

[49] Ibid, 40.

[50] Zoba, Wendy Murray, *Generation 2K* (Downers Grove, IL: InterVaristy Press), 50, 52, 56.

communicators must look at the packaging of that message. How can we communicate

that truth in unique and fresh ways? How can we say it so they can "see" it?

In summarizing the overall lifestyles and influences of Millennials, Barna presents

the following highlights:

> For today's young people, routine is the enemy. They love the hectic, unpredictable, ever-changing, fast pace of their existence. When things seem to get slow or predictable, they deem life too boring and meaningless. To most young people, a life that lacks surprises and discontinuity seems to be no life at all.
>
> In a fast-paced, relativistic, information-drenched culture, with fluid relationships and ever-changing faith views, the constant that keeps life meaningful and invigorating is the latest and most satisfying experience. Events, adventures and unexpected encounter make each day a new and satisfying episode in their unfolding story. That which does not provide a fresh experience is deemed to be of lesser or no value. [51]

From his research he has identified several overall characteristics, Millennials tend

to:

- Be more upbeat—they are less cynical, less skeptical and less pessimistic;
- Be more interested in developing a meaningful career and doing what must be achieved to facilitate a viable career;
- View education as an irreplaceable preparation for life, rather than a means of proving their worthiness and gaining acceptance from their parents;
- Consider religion, spirituality and faith to be a positive dimension of life, but neither central nor critical for fulfillment;
- Utilize mosaic thinking style;
- Exhibit less emotional sensitivity—they take a joke, handle criticism and understand the context of abandonment more readily;
- Feel more vitally connected to other people and to their culture.[52]

How do Millennials think? George Barna calls the pattern of their thinking

"mosaic". Their thought processes are non-linear. It is a mosaic, connect-the-dots-

however-you-choose approach.[53] Barna describes the differences between Millennials

and their parents:

---

[51] Barna, *Real Teens*, 25, 43.
[52] Ibid., 23
[53] Ibid*.,* 17.

> While their parents tend to focus on reconciling competing points of view—e.g., assessing blame, distinguishing between the appropriate and inappropriate, choosing the better of the options—young people are quite relaxed about the intellectual and emotional tensions that surround them. They are more likely to allow those competing elements to coexist without forcing a choice or developing a resolution. This comfort level is partially a function of their thinking style (i.e., a nonlinear approach, in which any route you take to any end point is equally valid) and partly a reflection of their comfort with diversity and inclusively.[54]

Barna also surveyed the Millennial Generation about their views on what they consider the top-rated issues in their lives. The top-rated issue was education. Four out of every ten teenagers name the challenge relating to educational achievement as their top focus.

Barna identifies other areas that affect Millennial's perspectives. Millennials tend to have an inward focus rather than an outward focus. Many of the things that are low on their list are items older generations would hope would be higher. If they live true to their stated beliefs, the long-term impact upon their lives and the world they will influence in the first part of this century is questionable.

> Although teenagers are concerned about the moral decline of the nation and the unappealing values they perceive Boomer and Builders to possess, less than 1 out of every 10 teens lists spiritual, moral and ethical issues as pressing personal concerns.

> A majority (53 percent) contends that they have decided that the main purpose of life is enjoyment and personal fulfillment. [55]

In addition to a more self-centered focus, Millennials tend to be materialistic in their outlook on life. They have the greatest amount of disposable income of any past generation and are an active target for marketers and advertisers.

> American teens are much more interested in what they own or accomplish in life than in the development of their character. [56]

---

[54] Ibid., 60.
[55] Ibid., 81, 83.
[56] Ibid., 86.

These young persons are growing up in an environment which preaches that things buy happiness. The world and the media have done an incredible job of teaching the Bridger that things are important.[57]

With the breakdown of many families, the speed of life, the tragedies of mass shootings on High School campuses, Millennials may easily be the most stressed out generation in many years. Thom Rainer writes:

As one demographer noted: "These children have stared at photos of stolen children every time they drank milk." They are growing up in the most fragmented families of any American generation. They are confused about leaders in our nation who seem to say one thing but do another. Peer pressure and issues of sexuality are ever-present stress issues; AIDS looms before Bridgers as the great plague (the Bridgers are the segment of the population with the greatest increase in the number of AIDS cases), about every twenty-one seconds, a fifteen to nineteen year old female loses her virginity.[58]

The Millennials are the most diverse ethnic generation yet. Howe and Strauss write:

Demographically, this is America's most racially and ethnically diverse, and least-Caucasian, generation. In 1999, nonwhites and Latinos accounted for nearly 36 percent of the 18-or-under population, a share half-again higher than for the Boomer age brackets, and nearly *three times* higher than for today's seniors. One Millennial in five has at least one immigrant parent, and one in ten has at least one non-citizen parent.[59]

Additionally Millennials view race from a much broader perspective. With the great influx of immigrants in the last century, they are much more aware of the diversity of our society. They see the melting pot as much larger and varied, Howe and Strauss continue:

To Millennials, diversity doesn't mean black or white, it means Korean, Malaysian, Latvian, Guatemalan, Peruvian, Nigerian, Trinidadian, and skins in

---

[57] Rainer, 25.
[58] Ibid., 22.
[59] Howe and Strauss, 15.

more hues from more places than seen on any generation in any society in the history of humanity.[60]

Millennials appear to be less concerned about the issues of racism and prejudice than-previous generations. They are a positive product of the culture that is becoming increasingly diverse. Barna writes:

> Mosaics have been among the most avid proponents of diversity and tolerance. To their credit, they often practice what they preach, as evidenced by the diversity of their inner circle of friends, the growing proportion of interracial marriages and the widely held value of seeing beyond skin color to the essence of the individual. [61]

What does the faith of the Millennials look like? What are the dynamics of their belief systems? How do we define their perspective on spirituality?

> Millennials expect to focus more on outer-world achievements, and less than their Boomer parents on inner-world spiritualism. By the time they reach their parents' age, they expect to spend less time on religion, roughly the same amount of time on family matters, and more time on career, government, and technology."[62]

Despite these perspectives, they are in fact the most faith/spiritual friendly generation since the Builder Generation (those born between 1910 and 1946).

> Millennials think and talk more about faith, and do more with it, than older people realize. It matters to them. In one poll, teens cited religion as the second-strongest influence in their lives, just behind parents, but ahead of teachers, boy/girlfriends, peers, and the media. Fourteen in five say they've prayed at least once in the past week. The share of kids who regularly go to church is down a bit from Gen Xers at the same age. A recent Gallup poll showed that 55 percent of teens go to church regularly, versus 45 percent of Americans as a whole.[63]

Although these numbers seem to be promising; when one goes into specifics, matters become somewhat troubling. Almost fifty percent of Millennials who claim to be Christians believe that the concept of sin is out-dated and that Jesus was a sinner while he

---

[60] Ibid., 219.
[61] Barna, *Real Teens*, 100.
[62] Howe and Strauss, 183.
[63] Ibid., 234.

was on earth. Barna cites the following numbers in a survey conducted to determine the

beliefs of Millennials who call themselves "Christian".[64]

A COMPARISON OF THE BELIEFS OF BORN-AGAIN TEENS AND NON-BORN-AGAIN TEENS

	Born Again		Not Born Again	
Statement	AGR	DIS	AGR	DIS
The devil, or Satan, is not a living being but a symbol of evil	27	55	41	68
If a person is generally good, or does enough good things for others during his or her life, he or she will earn a place in heaven	48	52	67	31
When Jesus Christ lived on Earth, He committed sins like other people	40	58	60	34
Muslims, Buddhists, Christians, Jews and all other people pray to the same God even though they use different names for God.	42	52	72	26
A person can lead a full and satisfying life even if he or she does not pursue spiritual development or maturity.	44	55	73	24
People who do not consciously accept Jesus Christ as their Savior will be condemned to hell.	67	32	22	76
All religious faiths teach equally valid truths. they return to Earth in another life form.	53	45	61	36

   These statistics are troubling. In critical areas of Christian faith and doctrine,

Christian Millennials are very similar to non-Christian Millennials. The spirit of the

times has affected them so that their beliefs have become blended with the postmodern

worldview and they display its symptoms.

---

[64] Barna, *Real Teens*, 131-132.

Barna's research among teens who profess a Christian faith identified the following

characteristics that motivate them to be a part of the life of a church:

> What makes a church appealing? The most common reply, listed by one-third of the young adults, was that they wanted a church where the attitude and demeanor of the people was positive, welcoming and upbeat. The next most prolific category of responses related to the community developed among the people. The third-highest expression of interest related to receiving high quality teaching and preaching. This too, was named by roughly one-quarter of teens. Two thirds of teens listed sermon quality and the theological beliefs or doctrine of the church. [65]

That they value sermons and preaching is an encouraging discovery. Millennials do care

about preaching, provided that God's message is in the context of their culture.

What will the future of religion look like? Where is it heading? Veith speculates

that it will become increasingly syncretistic:

> The next major new religion, however, will probably not be one of the old forms of overt paganism, but rather a syncretic hybrid. In a postmodernist and increasingly consumer-centered world in which truth is relative, people will pick and choose various aspects of the different faiths according to what they "like." George Barna predicts that "left to their own devices, adults will be less impressed by, and less accepting of, Christianity's most basic and important beliefs. Instead, as adults continue their search for truth and purpose, they will become syncretistic.
>
> As elements of eastern religions become more prolific, the most appealing aspects of Christianity (which will be the life-style element, rather than the central spiritual tenets) will give way to the exotic and fascinating attributes of eastern faiths. The result will be a people who honestly believe that they have improved Christianity, and who would even consider themselves to be Christian, despite their creative restructuring of faith.[66]

What will the future hold for this generation? It would be hard not to see

September 11, 2001 as the watershed for Millennials. In their book *Millennials Rising*,

Howe and Straus wrote the following:

---

[65] Ibid., 138-139.
[66] Veith, 200-201.

> The next quarter century will reveal whether a "need or opportunity" will in fact arise for Millennials, a hero trial that could reveal a "capacity for greatness" commensurate with what American revere in hero generations of the past.[67]

Those words, written before the terrorist attacks on America, are particularly insightful as we look to the future and wait and see what this newest generation will become. As impurities are often removed in the hardest of times and difficulty shapes and proves character, Millennials might just become what some have predicted.

In light of what has been written in the preceding pages, what are some conclusions we can draw about the Millennial generation that will help us to communicate effectively to them? Because of Millennials' exposure to mass media with all of its fast-moving images and special effects, the spoken word appears anticlimactic, obsolete and outdated. Does a visual generation know how to hear and listen? I believe that an effective means of communication to the Millennial generation is through the form of story.

Narrative preaching and story telling are an effective means to communicate. Millennials are conditioned to think in the form of plot, development, movement and punch line. If communicators are able to communicate their ideas though effective story telling, their messages are likely to impact the heart and feelings of listeners. This is critical if speakers want to get their point across.

Listeners who feel they are merely receiving a lecture are likely to tune out. A listener will come along for the ride when they hear a story well crafted that contains the essence of the point or big idea. That truth is likely to be retained. Stories stick in the minds of their listeners. It was one of the primary means that Jesus used when He spoke to audiences who were not immediately receptive to His messages.

---

[67] Howe and Strauss, 347.

Additionally, when communicators are able to weave personal stories into a message they will be more likely to be heard. A Millennial will not refute the experience of an individual; it is against his or her postmodern mindset to do so. Human interest generates curiosity, especially with this generation. On a subconscious level it opens the door to the listeners' ears, minds and hearts. These avenues can be effective means to shape the message so that the truth is brought before them.

Barna in *Real Teens* considers story telling among the essential critical factors for effective communication :

> Conversation represents the pinnacle of the postmodern experience. Communication is most effective with postmoderns when it is genuine: from the heart, vulnerable, honest, authentic. The use of stories is crucial when communicating with postmoderns because the narrative—especially if it is a personal confession or tale—cannot be denied or philosophically explained away. The more interactive the communication, the more effective it tends to be. Pedantic, factual, linear lectures are among the least effective methods of influencing how postmoderns think. The goal of communication with postmoderns is not knowledge, insight or discovery: It is participation, acceptance and belonging. This may bring greater insight into the changing nature of the ever-present world of entertainment. Rather than provide the audience with beauty, creativity, self-enlightenment or wisdom, postmodern entertainment is all about escapism, exploding accepted limits and exploiting technique.[68]

In considering the usefulness of story and narrative, the communicator must remember that the story is not an end in itself. The goal of the story is not entertainment but to take the core of an idea and transmit it so that it reaches its target audience.

In order to communicate effectively to Millennials it is helpful to develop the message and its ideas inductively. Ideas are developed in one of two ways, inductively or deductively. In deductive development the main idea is given up front and the remainder of the message drives its point home. An inductive message, on the other hand, begins

---

[68] Barna, *Real Teens,* 95.

with the first point of an idea and develops the idea throughout the message so that it

emerges at the conclusion.

An inductive message can persuade listeners that they have come to conclusion on

their own. Self discovered truth is more valued than spoon-fed or force-fed truth. If one

can communicate in such a way that a light bulb turns on in the mind, the speaker is

successful in getting his point across. Communicating inductively is a helpful tool to

accomplish that goal.

When one speaks to Millennials he must communicate in concrete ideas as opposed

to abstract ideas. Leith Anderson says:

> Contemporary people have problems paying attention when someone talks about
> abstract ideas. Such ideas, however, can be brought down to earth by expressing
> them in stories and by emphasizing practical applications. He further suggests that
> since contemporary people tend not to think in a systematic way or pay close
> attention to rational argumentation, ideas can best be approached issue by issue and
> through the influence of relationships. Role models, mentors, and friends shape
> people's thinking—for better or worse—more than objective reasoning.[69]

The goal of the communicator is to discover the essence of an idea or concept.

Haddon Robinson speaks of using the ladder of abstraction at a technique to get to the

idea. An idea from a passage in the Bible could be relevant, yet it is communicated to an

audience that was alive at least two thousand years ago. The ladder of abstraction takes

the ancient truth that is still valid and discovers its general principle. From that principle

the speaker strives to present that truth in a way that it comes across as if it would have

been given today instead of two thousand years ago.

Speaking in the concrete means presenting a message to a specific target audience

in such a way that the truth is relevant; it has handles that the listener can grip on to.

When they hear it they know what to do with it. How does that idea look in and through

---

[69] Veith, 226.

the different life circumstances that the listener finds himself? How does it apply in the home or the workplace? How would a single or married person hear what I am saying? What would this look like to a religious or irreligious person? Communicating in the concrete means that the message must have a date/time/group. It must focus on the world that that audience finds itself in down to the specifics of their day to day details.

Effective communication must come in a conversational style. It should feel as if the speaker and listener or listeners are engaged in an active running dialog. A conversational style implies a more intimate form of communication. When Millennials feel as if they are being "preached to," they are likely to shut down their ears and tune the messenger out. If they feel that they are being spoken to in a pleasant warm and congenial tone, they will be likely to stay along for the ride.

As a speaker prepares his or her message to a group of people he or she should attempt to replicate the sound and feel like of intimate and focused conversation with one other person while sharing a cup of coffee. When Millennials feel that a message is being spoken in the context of a relationship, they are much more likely to receive it.

Although a message given to an audience is one-sided, the speaker in his preparation must spend time in each movement of thought and consider exactly what the listener would be thinking at that time. Would they have questions, disagreements or objections? Do the ideas need further clarification? It is helpful to imagine specific individuals who might be a part of the audience sitting across from the desk as the message is being developed. How would that individual receive what I am trying to say? How do their very specific backgrounds and experiences filter my message?

Millennials are oriented toward relationships. We must strive to communicate in a way that builds trust. We must be authentic and genuine. Anything less will cause the truth to be rejected. If the possibility allows, the speaker must try to connect with his or her audience prior to the message. Know the people as much as the situation allows. If they are a group the speaker communicates frequently to, build relationships with them. It sets the listener and the speaker up for success.

In the preceding pages, I have attempted to look into the world of the Millennials, the generation that is coming of age and adulthood in our country. I have looked at the outer ring of their worldview and their postmodern/post-Christian culture and considered seven symptoms that affect how they listen and receive information.

Additionally, this chapter has looked at Millennials' consecutive inner rings and evaluated their values and perceptions of their world and themselves. In sheer numbers, this generation is likely to become of largest ever in the history of our country. This is the generation that will take the mantle of leadership in this new millennium. They will shape and mold our world. They are its future.

For these reasons, it is essential that we strive to present the Word of God to them in such a way that they receive these eternal unchanging truths as their own so that the Millennial generation might come to know the God who is their Creator and His Son who offers them redemption in Jesus Christ. They are open to spiritual ideas, truths and experiences. The danger is that what is most important is lost because of the spirit of these times. Let us strive to show them the One who is the Way, the Truth, and the Life with clarity, conviction and power.

Chapter 4: Literature Review-Mentoring

Laurent Daloz, in his forward to Lois Zachary's book *The Mentor's Guide: Facilitating Effective Learning Relationships* compares mentoring to a tree planted in the clearing of an old forest. A tree planted in an old forest is sure to grow more successfully than one planted in an open field. He writes:

> The reason, it seems, is that the roots of the forest trees are able to follow the intricate pathways created by former trees and thus embed themselves more deeply. Indeed, over time, the roots of many trees may actually graft themselves to one another, creating an interdependent mat of life hidden beneath the earth. This literally enables the stronger trees to share resources with the weaker so the whole forest becomes healthier. Similarly, human beings thrive best when we grow in the presence of those who have gone before. Our roots may not follow every available pathway, but we are able to become more fully ourselves because of the presence of others. "I am who I am because we are," goes the saying, and mentors are a vital part of the often-invisible mat of our lives.[1]

While there have always been mentors, organizational consultants didn't discover them until a generation ago. Shortly thereafter, the business and education worlds came to see the importance and value of mentors to their respective institutions. Recently mentoring has come into vogue as a technique of choice for institutions and organizations to develop themselves and their employees.

> Since the mid-1970s great attention has been paid to both informal and facilitated mentoring relationships and their impact in the business world. As companies grow leaner, flatter, and more impersonal, their need for person-to-person mentoring grows. In fact, mentoring has been described as "an American management innovation." For a company to survive and thrive, it must have a mechanism for regenerating itself from within. At Hewlett-Packard's Roseville Division, employees who request a mentor are being matched with high-level managers who assist in coaching in subjects ranging anywhere from public speaking to negotiation techniques. Employees specify what skills they want to learn and are then paired with a mentor (Ferraro, 1995).[2]

---

[1] Zachary, Lois J., The Mentor's Guide: Facilitating Effective Learning Relationships), xiii.

[2] Murray, Margo, Beyond the Myths and Magic of Mentoring (San Francisco, CA: Jossey-Bass Inc.), 9,10.

Whatever the stimulus, the interest in effective implementation of mentoring is growing all over the world. Here is a selected list of the types of organizations that have some form of structured mentoring process:

- Industry
- Government
- Nonprofit
- Community organizations
- Youth Groups
- Foundations
- Education[3]

The history of the word *mentor* is usually traced back to Homer's *Odyssey*. In Homer's epic, Odysseus the king of Ithaca, left his son Telemachus in the care of Mentor, who guided and taught the youth for the 10 years his father was away fighting the Trojans. In the Odyssey we see the character Mentor as an individual who is in a position of authority.   He has the skills, abilities and experiences of a successful member of the community that he transfers to a less experienced person, in this case the son of a friend. This mentor prepares his mentee for his future as a wise ruler by imparting life skills.

Margo Murray agues that the picture of a *mentor* as one who counsels, guides, nurtures, advises, and enables is more likely attributable to Fénelon rather than Homer. Fénelon was a fifteenth-century French cleric and author of *Les Aventures de Télémaque*, an imitation or continuation of the *Odyssey*. Murray stated that Fénelon's rich descriptions of Mentor may well account for the word *mentor* appearing in the *Oxford English Dictionary* as a common noun, cited as first used in 1750.[4]

---

[3] Murray, 29.

[4] Murray, Margo, Beyond the Myths and Magic of Mentoring (San Francisco, CA: Jossey-Bass Inc.), 8.

In this chapter, I will focus on the practical aspects of mentoring with the goal of learning how to implement and execute a successful mentoring program. My goal in researching mentoring is to provide a tool that chaplains can use to transfer homiletics skills and competencies to subordinates.

This chapter will cover the following areas:

- The definition of a mentor

- Mentor roles and responsibilities

- Mentor and mentee characteristics

- The mentee's role

- Essentials of a mentoring relationship, the mentoring process, mentoring skills

- Types of mentoring, mentoring stages, obstacles in a mentoring relationship

- The benefits of mentoring and how to establish a mentoring program.

Mentoring Defined

Because the word *mentor* is used in a variety of ways, it is important to establish a definition for use in this thesis. How individuals understand the concept will affect their expectations of the mentoring relationship. If a mentor and mentee have different conceptions of what mentoring is or should be, they will have different expectations of what the relationship will look like and what it will accomplish for them.

As I use the term here, a mentor is a person who accepts the responsibility for another. Whether it is in an informal or a facilitated mentoring relationship, a

mentor takes on the task of developing another person. A mentor is a person who

assumes a role.

> Mentor entered our contemporary language as a description of a
> nonparental, competent, and trustworthy figure who consciously accepts
> personal responsibility for the significant development of another
> individual.[5]

> Murray cites the example of the medieval craft guilds as systems where the

mentor functions as a role model who assumes the responsibility for another:

> These societies helped structure the professions of merchant, lawyer, goldsmith,
> and others. Young boys were traditionally apprenticed to a master, a person who
> was considered excellent in his trade and who owned a shop or business.

> The boy lived with the master, worked his way up to journeyman, and finally
> became a master himself by taking an examination or producing an exemplary
> work in his profession (hence the word *masterpiece).* Often the new master would
> take over the business at the old master's retirement or death. It was also
> traditional for him to marry the master's widow and take over the family
> responsibilities. Through this form of structured mentoring, the craft guilds
> controlled the quality of work and the wages of their professions and passed on
> valuable social and political considerations.[6]

> Cohen also observes that mentoring includes pairing of a skilled person with

a person with fewer skills. In this paring, both partners have a mutually agreed

upon goal of developing the skill of the less experienced partner to bring his or her

technical abilities or competencies to a higher degree of proficiency. It is a skill

transfer conducted through the relationship that the mentoring partners have

established between each other. In this vision mentoring is:

> A transaction process of learning where the focus on collaborative
> participation and mutual critical thinking and reflection about the process,

---

[5] (Cohen, Norman, Mentoring Adult Learners: A Guide for educators and Trainers (Malabar, FL:
Krieger Publishing, 1995), 1.
[6] Murray, Margo, Beyond the Myths and Magic of Mentoring (San Francisco, CA: Jossey-Bass Inc.), 8,9.

value, and results of jointly derived learning goals established for the mentee.[7]

In successful mentoring, what the mentor possesses is passed on to the mentee. Whether it is a skill, value, character trait or competency, mentoring rests on a relationship in which one person can develop another to a level where they are able to function more effectively in those areas of competency that mentor and mentee deem most important.

In the view of many writers on the topic, a mentoring relationship also requires an agreement or contract to make the relationship productive. Whether or not there is a formal contract that the parties sign, the mentor and mentee must be conscious that they are joined together to facilitate the growth, learning and development of the junior partner.

Most mentoring theorists connect the process to adult learning patterns. Mentoring, for many, is also one of the most effective learning models for adult learners. In the mentoring relationship, a mentee is able to explore, inquire and develop their own learning goals effectively in light of the desired objective agreed upon by the mentor and mentee. The mentor acts as a facilitator of that learning process. For example, Zachary details the way adults learn:

> Adult learners have a need to be self-directing. Readiness for learning increases when there is a specific need to know. Life's reservoir of experience is a primary learning resource; the life experiences of others enrich the learning process. Adult learners have an inherent need for immediacy of application. Adults respond best to learning when they are internally motivated to learn.[8]

---

[7] Cohen, Norman, Mentoring Adult Learners: A Guide for educators and Trainers (Malabar, FL: Krieger Publishing, 1995), 14.

[8] Zachary 5.

For adults already engaged in the workforce, mentoring can be the key to continuing the learning process since it allows the mentee to discover and gain knowledge in the ways Zachary describes.

Mentoring at its core is a developmental, interactive, helping relationship where one person is paired to another person or persons. The mentor invests time and talents into the mentee to increase and improve the mentee's growth, knowledge and skills.

From this definition of mentoring, the next areas to consider are the types of mentoring.

Types of Mentoring

There are two broad categories of mentoring, informal mentoring and planned mentoring. Group mentoring is a subcategory of planned mentoring that I will describe in detail later. It is an essential part of my program to improve preaching.

Informal mentoring is a natural process that involves frequent social interaction between the mentor and mentee. The partners are not in a formal or structured relationship. Mentoring happens naturally as a result of the relationship of a more experienced or learned person to one who has less experience or learning.

On the other hand, planned mentoring promotes the development of the individual but is focused primarily on the objectives of an organization. Organizations implement mentoring programs to increase productivity, reduce

turnover, or to improve morale. Unlike informal mentoring, planned mentoring does not have the development of friendships as its primary concern.

Writers on formal mentoring have different and overlapping perspectives of how best to structure planned mentoring.

For example, Murray describes "facilitated mentoring" as a formalized and intentional process. He describes this process as a:

> Simple and flexible structure and series of processes designed to create effective mentoring relationships; guide the desired behavior change of those involved; and evaluate the results for the protégés, the mentors, and the organization.[9]

> Murray lists the components of facilitated mentoring:

- A design that supports the assessed goals and perceived needs of the organization
- Criteria and a process for selecting priority groups of protégés
- Strategies and tools for diagnosing the developmental needs of protégés
- Criteria and a process for qualifying mentors
- Strategies for matching mentors and protégés on the basis of skills to be developed and compatibility
- Orientation on the responsibilities of the roles for both mentors and protégés
- Preparation of the participants for a healthy, productive relationship
- A negotiated agreement among mentor, protégé, and (if appropriate) the boss
- A coordination team responsible for maintaining the process and supporting the relationships
- Formative evaluation to continuously improve the process
- Summative evaluation to determine outcomes for the organization, the mentors, and the protégés[10]

---

[9] Murray xiii.
[10] Ibid., xiv.

On the other hand, Katherine Tyler breaks formal mentoring into three sub-types: one-on-one, group mentoring and team-to-team mentoring. Of the benefits of group mentoring, she writes:

> Having one senior executive mentor, a group of four to six employees has several advantages. "A group setting has a bigger payoff because one senior leader can reach many more individuals," says Beverly Kaye, president of Beverly Kaye and Associates Inc., a career development consulting firm in Sherman Oaks, CA, "Individuals learn that what they get from peer collaboration is as meaningful as if not more so than, what they learn from someone on high."[11]

Group mentoring, a subcategory of planned mentoring, matches a successful experienced individual with a group of four to six less experienced mentees. As a group they network, exchange ideas and support and are supported by each other in the process. Through the group process they receive improved feedback and more and better input from the varied experiences of the other mentees.

Group mentoring has several advantages over traditional one-on-one mentoring. According to Kaye and Jacobson group mentoring is beneficial because:

> Groups meeting with a learning leader have less chance of falling into dependencies that might become problematic (for example, when circumstances break up a twosome or when a mentor falls from grace in the organization). Learning groups also diffuse issues of personal-chemistry mismatch. The mentor/protégé bond becomes a group bond, emphasizing interrelationships among all group members.
>
> The traditional mentor/protégé relationship is based on a cultural bent toward hierarchy. In school, we learned from our teachers and competed with our peers. It's a culturally entrenched pattern that sets leaders above everyone else, undermining the need for cooperation and learning among peers.
>
> The learning-group concept spreads responsibility for learning and leading among many peers as well as the learning leader. The richness of experience is multiplied by the number in the group.

---

[11] Tyler, Katherine, Mentoring Programs Link Employees and Experienced Execs, HR Magazine, Apr98, vol. 43 Issue 5, pg 98.

While building its team-development skills and interpersonal-interaction skills--skills that also have important applications on the job--a *mentoring* group becomes a "learning group," in which the members can interact with peers as well as gain exposure to the mentor, or learning leader. The task of the learning leader is to create an environment for the professional growth of a small group of protégés who can benefit from the experience, knowledge, and support of an organization veteran and of other group members. [12]

One of the benefits of group mentoring is that it allows the mentees to participate in the peer coaching process. As the team comes together and collaborates, the mentee partners can sharpen, motivate and challenge each other under the leadership of the mentor.

Mentor Roles and Responsibilities

The mentoring role requires preparation. Some individuals are more likely than others to be successful as mentors. It is important that candidates know what it is they are about to accept responsibility for and exactly what it entails. Lois Zachary lists several actions and criteria that a potential mentor must do before assuming that role:

- Reflect upon your motivation for becoming a mentor.
- Get comfortable with the mentoring skills you may need to draw on.
- Be clear about what it is you are looking for in a mentoring relationship.
- Consider what it is you are willing to contribute to the relationship
- Be willing to share your needs, expectations, and limits candidly.
- Prepare for your role as mentor, understand it, and learn from it.[13]

Potential mentors must take into account other concerns including:

- Institutional pressures to take on the mentoring role,
- The prerequisite skills
- Time commitment,
- Rewards, benefits or paybacks for being a mentor.

---

[12] Mentoring: A Group Guide, Training & Development, Apr95, Vol. 49, Issue 4, pg. 23, Kaye, Beverly and Jacobson, Betsy.
[13] Zachary, 82.

In her book *Beyond the Myths and Magic of Mentoring,* Margo Murray highlights

qualifications that a potential mentor should possess:

- Strong interpersonal skills.
- Organizational knowledge
- Exemplary supervisory skills.
- Technical competence
- Personal power and charisma
- Status and prestige
- Willingness to be responsible for someone else's growth.
- Ability to share credit
- Patience and risk taking.[14]

In addition to these basic character-related skills in interaction, the mentors with

the greatest potential for success should possess the following management skills:

- Planning performance-helping others set objectives, create action plans, estimate resource requirements, and schedule time.
- Appraising performance-observing another's performance, evaluating it, and determining the appropriate type of feedback.
- Giving feedback and coaching-providing feedback that clearly reinforces desired performance or coaches to improve performance to agreed standards.
- Modeling-demonstrating desirable techniques for task performance.
- Delegating-determining appropriate tasks to be delegated to a person capable of performing those tasks; negotiating agreement on the tasks to be performed, time for completion, authorities to be consulted, and resources to be used.[15]

Norman Cohen's *Mentoring Adult Learners: A Guide for Educators and*

Trainers[16] breaks down the mentor role into six behavioral functions. The first of these is

called the relationship emphasis. In this emphasis, the mentor conveys a sense of

understanding and acceptance of the mentee through empathetic listening in order to

create a climate of trust that allows the mentee to share and reflect upon personal

experiences.

---

[14] Murray, 117.
[15] Ibid 119.
[16] Cohen, 35.

Cohen identifies the key mentor behaviors as listening responsively, asking open ended questions, providing descriptive feedback based on observations rather than inferring motives, using perception checks to ensure comprehension of feelings, and offering nonjudgmental sensitive response to assist in clarification of emotional states and reactions.[17]

Cohen calls the second behavioral function information emphasis. In this the mentor requests detailed information from and offers specific suggestions to mentees about their current plans and progress in achieving personal, educational and career goals. This ensures that advice offered is based on accurate and sufficient knowledge of the individual mentee.

The key mentor behaviors include asking questions aimed at assuring factual understanding of present educational and career situations, reviewing relevant background to develop adequate personal profiles, asking probing questions which require more concrete answers, offering directive-type comments about present problems and solutions, making restatements to ensure factual accuracy and interpretive understanding, and relying on facts as an integral component of the decision making process.[18]

The third behavioral function is the facilitative focus. In this the mentor guides the mentee through an in-depth review and exploration of their interests, abilities, ideas and beliefs. The mentor assists the mentee in considering alternative views and options while reaching their own decisions about attainable personal, academic, and career objectives.

---

[17] Cohen, Mentoring Adult Learners, 189.
[18] Ibid., 190.

The key mentor behaviors here are posing hypothetical questions to expand individual views, uncovering the underlying experiential and informational basis for assumptions, presenting multiple viewpoints to generate a more in-depth analysis of decisions and options, examining the seriousness of commitment to goals, analyzing reason for current pursuits and reviewing recreational and vocational preferences.[19]

The fourth behavioral function is the confrontive focus. In this focus the mentor respectfully challenges the mentee's explanations for, or avoidance of, decisions and actions relevant to their development as adult learners. This is geared to help mentees attain insight into unproductive strategies and behaviors and to elevate their need and capacity to change.

The key mentor behaviors include; using careful probing to assess psychological readiness of the mentee to benefit from different points of views, making an open acknowledgment of concerns about possible negative consequences of constructive feedback on the relationship. In addition to the behaviors listed, other behaviors are; employing a confrontive verbal stance aimed at the primary goal of promoting self-assessment of apparent discrepancies, focusing on most likely strategies and behaviors for meaningful change, using the least amount of carefully stated feedback necessary for impact and offering comments to reinforce belief in positive potential for mentee growth beyond the current situation.[20]

The fifth behavioral function is the mentor model. In this the mentor as a role model shares life experiences and feeling with mentees in order to personalize and enrich the relationship. The goal is to motivate mentees to take necessary risks, to make

---

[19] Ibid., 190.
[20] Ibid., 191.

decision without certainty of successful results and to overcome difficulties in the journey toward educational and career goals.

The important mentor behaviors are offering personal thoughts and genuine feeling to emphasize the value of learning from unsuccessful or difficult experiences, selecting related examples from their own life based on probable motivational value, providing a direct realistic assessment of positive belief in the mentee's ability to pursue attainable goals, expressing a confident view of appropriate risk taking as necessary for personal, educational, training, and career development and making statements that clearly encourage personal mentee actions to attain stated objectives.[21]

The sixth function is the mentee vision. The mentor stimulates the mentee's critical thinking with regard to envisioning their own future and developing their personal and professional potential. This encourages mentees as they manage personal changes and take initiatives in their transitions through life events as independent adult learners.

The mentor behaviors required are making statements which require reflection on present and future educational, training, and career attainments, asking questions aimed at clarifying perceptions about personal ability to manage change. Also for consideration are reviewing individual choices based on a reasonable assessment of options and resources, making comments directed at analysis of problem-solving and decision making strategies, expressing confidence in carefully thought-out decisions and encouraging mentees to develop talents and pursue dreams.[22]

When a mentor operates in Cohen's behavioral functions, he assumes various roles in the mentoring relationship. At different times in the relationship the mentor will

---

[21] Ibid., 191.
[22] Ibid., 192.

find him or herself as teacher, guide, counselor, motivator, coach, advisor and role model.

These are all roles that make up the composite picture of what mentors are and how they

ought to function.

Mentor and Mentee Characteristics and Skills

In addition observing that mentor and mentee must establish clear and

specific the visions, breadth, scope and variety of their roles, most analysts see

that there are certain characteristics that are important for a mentoring relationship

to be successful. The characteristics that theorists expect a good mentor to

possess are quite extensive.

Zachary, for example, observes that in order for a mentor to be effective,

he or she must also have the ability to facilitate. Zachary writes,

> Mentors facilitate learning in many ways, all the while listening,
> empowering, coaching, challenging, teaching, collaborating, aiding,
> assisting, supporting, expediting, easing, simplifying, advancing, and
> encouraging. [23]

She identifies twelve necessary skills to facilitate effective learning

relationships: brokering relationships, building and maintaining relationships,

coaching, communicating, encouraging, facilitating, goal setting, guiding,

managing conflict, problem solving, providing and receiving feedback, reflecting.

Malcolm Knowles also writes on the behavior of the mentor. In 1980 he

wrote that a facilitator must:

- Establish a climate conducive to learning.
- Involve learners in planning how and what they will learn.
- Encourage learners to formulate their own learning objectives.

---

[23] Zachary, 23.

- Encourage learners to identify and utilize a variety of resources to accomplish their objectives.[24]

The Department Of Transportation Handbook insists that good mentors should be people oriented. They must have a definite interest in others. While competent in their technical skills and professional abilities, they must have the ability to focus on the person rather than the tasks they must accomplish.

Good listening skills are a prerequisite for an effective mentor. As well as being able to communicate his or her skills, he or she must be able to "tune into" where their mentee is. Without the ability to listen and reflect, the mentor is unlikely to gain an understanding of where their mentee is in the developmental process or listen between the lines for issues that need to be focused on so that the mentee gets the most benefit and gain from the shared experience.

A mentor must display adequate skills that are required to fulfill the roles described above. As a teacher, the mentor must be able to determine what knowledge and skills are required. The mentor must possess the ability to teach by facilitating observable change in behavior.

As a counselor the mentor must be able to maintain confidentiality within the mentoring relationship. Without this ability, the mentee will not come to a place of comfort in the relationship that allows him to disclose at a deeper level those areas in which he or she perceive as shortfalls or areas in which the mentee lacks competence that must be worked on and mastered.

As a coach, the mentor must be able to provide input at the right place and in the right manner. He must be willing to reinforce positive behavior and

---

[24] Ibid., 73-75.

confront negative behavior through constructive feedback. In providing feedback

the mentor should, "Concentrate on the behavior that you would like your mentee

to do more of, to do less of or to continue."[25]

As an advisor, the mentor must be able to assist the mentee in the

development of goals. The mentor should assist the mentee within the

relationship to develop those goals that are realistic, relevant and reachable. In

assisting the mentor must assist the mentee in the appropriate courses of action

required to achieve those goals set forth.

As a role of role model the characteristic necessary for the mentor are the

skills, abilities, characteristics that the mentee wishes to attain. The mentor

should be an embodiment and example of what the mentee hopes to be able to

become some day in and through the mentoring relationship.

A mentor also must possess a degree of self-confidence and security in his

position. If a person is mentoring an individual who displays a high degree of

competence or skill, the mentor should not become threatened by the mentee's

ability. The mentor must be secure enough to appreciate a mentee's developing

strengths and abilities, without viewing these accomplishments as a threat.[26]

Murray's perspective on the traits of a mentor is different from Zachary's

or the DOT Handbook's. Murray cites an example call from the business of

Everitt and Murray-Hicks that provides a sample call for volunteer mentors:

> Everyone is encouraged to develop the skills and competencies to function
> effectively as a mentor. Mentors are asked to volunteer for the *mentor pool*.
> Mentors are expected to have most of these characteristics:
> - Willingness to assume and visibly demonstrate leadership

---

[25] DOT 9,10.
[26] DOT 14.

- People-oriented behavior
- Regarded as being successful in the firm
- Willingness to assume responsibility and accountability as a mentor
- Knowledgeable about the firm's goals, policies, functions, communication channels, training programs, and so on
- Willingness to help set developmental goals, coach, and give feedback
- Awareness of resources available within and outside the firm
- Committed to developing staff
- Willingness to share personal experiences relevant to the needs of the participants[27]

A mentor must also possess the skill and willingness to engage his or her

mentee in constructive confrontation. Cohen, on the other hand, argues that:

> A confrontive approach is probably ineffective and even counterproductive as a practical means of creating collaborative learning until a reasonably well-established and continuing relational, informational, and facilitative relationship has been developed between the mentor and the mentee.[28]

The authors who have described the varied characteristics that mentors

should have in their various roles all turn their attention to the mentee. What then

are the necessary characteristics for a mentee from the perspectives of our

authorities?

Murray writes that there are

Popular labels for the *protégé,* which include *mentee, candidate, participant, apprentice, advisee, counselee, trainee,* and *student.* Less popular synonyms are *follower, subordinate, applicant, hopeful,* and *seeker.* Some organizations simply use the term *employee.* In a facilitated process, the candidate for protégé has, at a minimum, these characteristics:

- Willingness to assume responsibility for his or her own growth and development
- Assessed and self-perceived growth potential
- Ability to perform in more than one skill area
- A record of seeking challenging assignments and new responsibilities

---

[27] Murray, 124, *Source.* Adapted from Everitt and Murray-Hicks (1981).
[28] Cohen, Mentoring Adult Learners, 76.

- Receptivity to feedback and coaching[29]

The mentee is not a passive receiver. There is as much if not more responsibility on his or her part to make the most of the mentoring relationship. For Cohen, a mentee must display an eagerness to learn, the ability to work as a team player. As a team player the mentee should initiate and participate in discussions, seek information and opinions, suggest a plan for reaching goals, clarify or elaborate on ideas, try to ease tension between parties, resolves differences, be fair with praise and criticism, accept praise and criticism. In addition a mentee must be patient, a risk taker, and have a positive attitude.[30]

Murray cites an example from an accounting firm, which identifies the types of characteristic that the company is looking for in potential mentees.

It is expected that participants in the mentoring program have these characteristics:

- Goal-oriented
- Willing to assume responsibility for one's own growth and development
- Active in seeking challenging assignments and greater responsibility
- Receptive to feedback and coaching
-

Responsibilities include:

- Identifying developmental needs and setting development goals
- Formulating an action plan for accomplishing goals
- Maintaining individual development plan documentation
- Regularly contacting the coordinator on the progress of the relationship [31]

Norman Cohen, in his book *A Step-by-Step Guide to Starting an Effective Mentoring Program* breaks the essential characteristics of what mentors need to focus on

---

[29] Murray, 14,15.
[30] DOT 17.
[31] Murray, 136 *Source*: Rodney, Ida, Nolt and Ahem, Certified Public Accountants, Used with permission.

in the mentoring process into three areas. These are key to the success of the mentoring

relationship. Cohen identifies

> Three critical (internal) factors over which the participants have the most
> influence: the mentor's professional knowledge and competency in the one-to-one
> interactive/dialogue skills, the mentee's motivation and readiness to engage in
> collaborative learning, the mutual seriousness to maintain scheduled sessions,
> select relevant topics and pursue meaningful activities.[32]

Essentials of a Mentoring Relationship

In another analysis of the characteristics of mentoring behavior, The

Department of Transportation's Mentoring Handbook identifies five essentials of

the mentoring relationship. Those essentials are trust, self-esteem, partnership

building, time and respect.[33]

If trust is not initially established in the mentoring relationship and if that

trust is not built upon and fortified it is highly unlikely that the mentoring

relationship will accomplish much. Trust is the foundation of the relationship.

The Mentoring Handbook states that there are four factors that are crucial to

building trust.

Communication is critical. Both mentor and mentee must speak with

candor as they talk through issues. The communication must be two ways where

both of them are actively listening as well as speaking. If the partners share

differing opinions and viewpoints there must continue to be a place for the free

exchange of issues that will inevitably come up during the mentoring process.

Availability is also an important factor for building trust. The mentee

must see his mentor as approachable. He must have access to his mentor within

---

[32] Cohen, Step-by-Step Guide, 12.
[33] DOT 17, 18.

appropriate boundaries. The mentee also needs the mentor and the mentoring relationship to be predictable and reliable. There needs to be loyalty between the pairs as well.

As trust is built, the mentoring partners gain confidence in the relationship. With that added confidence is an increased likelihood that they feel free to confront when constructive confrontation is needed for the success of the relationship and the learning process within it. Cohen also feels that trust is important. He writes that once trust is built confrontation then can be introduced into the relationship, trust affects:

> The "readiness" of the mentee to benefit from the challenge of a constructive critique at a particular phase of the relationship. Confrontive interaction, though sometimes a necessary mentor behavioral function, is usually associate with risk to the foundation of the mentoring relationship, and therefore should be considered as an intervention that requires astute mentor awareness and skill during all phases of the evolving interpersonal relationship.[34]

In addition to establishing trust, it is critical for mentor and mentee to engage in "partnership-building". In order to minimize the pitfalls of miscommunication and unmet expectations mentors and mentees need to set themselves up for success. Lois Zachary recommends the establishment of ground rules that assist in that process:

- Our meetings begin and end on time
- Each of us actively participates in the relationship
- Our communication is open, candid, and direct.
- We will respect our differences and learn from them.
- We will honor each other's expertise and experience.
- We will safeguard confidentiality
- We will manage our time well.
- We will put interruptions aside. [35]

---

[34] Cohen, Mentoring Adult Learners, 12.
[35] Zachary 103.

Partnership building requires feedback between partners. Feedback is a

helpful tool in the mentoring process. In it, mentor and mentee are able to

continually refine the process and adjust their goals and objectives as they gain a

clearer understanding of where they are at that time and where they are headed.

In commenting on the importance of feedback, Zachary writes:

> Feedback is a powerful vehicle for learning and a critical enabling mechanism in facilitating mentoring relationships. It is impossible to create a learning environment, build and maintain the relationship, monitor the process, evaluate progress, foster reflection, and assess learning outcomes without it. When feedback is given and received in the right way, it nurtures the growth of the mentoring relationship. When it is given or received in the wrong way, it can undermine the relationship. Being able to ask for feedback, receive it, accept it, and take action because of it can spell the difference between success and failure in the mentoring relationship.[36]

Zachary gives the following general guidelines that are useful for mentors in

providing feedback in the mentoring relationship:

- Build rapport.
- Set clear expectations about the feedback you provide, acknowledging the limits of that feedback.
- Be authentic and candid
- Focus on behaviors, not personality.
- Provide feedback regularly
- Ask for feedback on your feedback. Make sure that the feedback you are providing is meeting the specific needs of your mentee. Ask: Was this feedback helpful? In what ways?
- Consider the timing of the feedback.
- Make constructive comments.[37]

Another essential component of the mentoring relationship is goal setting. If

goals are not clearly established and articulated for the mentee, the mentoring

relationship becomes at risk for aimlessness. Ultimately if clear goals are not set, the

---

[36] Zachary, 130.
[37] Ibid., 131.

learning will suffer and, in turn, the behavior changes hoped for will not happen.

Zachary writes:

> When mentees do not have well-defined goals, goal setting become the first priority, and the mentor's immediate task is to assist the mentee in clarifying and defining goals. If goals are left too broad, chances are that neither the mentor nor the mentee will be satisfied with the learning process, the learning outcome, or the mentoring relationship.[38]

The final critical essential in the mentoring process is accountability.   Both mentor and

mentee need to have the freedom to hold each other's feet to the fire if something is out

of synch in the relationship. Accountability keeps the whole exercise on track. Zachary

states that,

> There are three levels of accountability that mentoring partners ought to address: accountability for the relationship, accountability for the learning process, and accountability for the achievement of the learning goals.[39]

> When the partnership has the component of accountability the mentor is also in a

position to challenge his or her mentee.

> As mentors challenge mentees to close the learning gap, they help them move from present reality to future action. They maintain that momentum by setting tasks, engaging in discussions, setting up dichotomies, constructing hypotheses, and setting high standards (Daloz, 1999). Monitoring the learning process and evaluating progress toward achievement of learning goals are the mentor's key tasks. They keep the relationship focused on achievement of the learning goals.[40]

Mentoring Process

Different experts in the field of mentoring break down the process of

mentoring in slightly different ways. However, the process for all of them is quite

similar.

---

[38] Zachary, 96.
[39] Ibid., 101.
[40] Ibid., 125.

Cohen looks at mentoring in the light of the phases of interpersonal development. In this he observes four distinct phases. The first phase establishes a foundation of trust to engage the mentee in meaningful dialog and relevant self-disclosure. Once these are established, there is the opportunity for mutual personal understanding as well as non-judgmental acceptance.[41]

During the middle phase, Cohen's mentor emphasizes information accumulation and exchange to ensure the mentee's concerns and goals are understood. By facilitating interaction, the mentor determines the mentee's interests, beliefs, and reasons for decisions. In this phase he also engages in the confrontive dimension. He does this carefully and sparingly with the goal of assisting mentees to see areas where they are deficient or self-limiting in their strategies and behaviors.[42]

In the last phase the mentor directly motivates mentees to reflect on their goals critically, to pursue challenges, and to be faithful to their mentee's vision of chosen educational, personal, and career paths.[43]

The Department of Transportation's Mentoring Handbook breaks the mentoring process into six steps.

> The first step is to evaluate the characteristics of a mentor. This requires self-evaluation. Important characteristics are: oriented, effective teacher, an achiever, good motivator, secure in position, respects others.

> The second step is to identify the mentee. The following are the characteristics that apply to a potential mentee candidate: an eagerness to learn, patient, positive attitude, a team player, a risk taker.

---

[41] Cohen, Mentoring Adult Learners, 16.
[42] Ibid., 16.
[43] Ibid., 16.

The third step is to establish guidelines. It is important to discuss with the mentee their expectations so that the foundation of the mentoring experience can be established. The mentor should ask the mentee the following questions. What do you want to gain from this mentoring relationship? How should we work together to maker the most of this mentoring experience? What do you expect form your position/job? Where do you want your career to go?

The fourth step is to perform the appropriate roles. Talk to your mentee about the different roles of a mentor and mentee. Your mentee may not be aware of the roles he or she is expected to perform. During this step the partners begin to assume their roles.

The fifth step is to informally evaluate your mentoring relationship. Discuss with the mentee to find out if expectations are being met and if both you and the mentee are satisfied. The mentor as the senior and more experienced partner should take the initiative for monitoring the "health" of the mentoring relationship.

The sixth step is end the relationship.[44]

In order for a mentoring relationship to enjoy success, it is helpful to prepare an individual development plan. Murray recommends a detailed process where goals are recorded, objectives developed, action steps identified, resources required are determined and status and progress requirements are set.

The intent of this process is to allow mentor and mentee to keep focused on the skills and experiences the mentee wishes to gain, the types of learning activities to be pursued and the approximate timeframe for completing the planned activities.[45]

A final component that facilitates the mentoring process is the negotiation of a good mentoring agreement. Murray writes:

After the mentor and protégé have been matched, it is essential to prepare them for a sound, productive relationship. Almost all the questions or complaints I have heard from a mentoring pair could have been prevented

---

[44] DOT 21-23.
[45] Murray, 141, 143.

by having a clear agreement. Once the basic development objectives have been determined, the mentor and protégé must negotiate an agreement for their partnership.[46]

Murray outlines specific components that are important for the mentoring process to move along and bear fruit. Mentor and mentee must come to agreement on the following areas:

> Confidentiality parameters, duration of the relationship, no-fault termination, frequency of meetings, approximate time to be invested by the mentor, specific role of the mentor (model, guide, observe and give feedback, recommend developmental activities, facilitate learning, suggest or offer resources.[47]

The Department of Transportation Mentoring Handbook identifies four stages of mentoring. They are: prescriptive, persuasive, collaborative, and confirmative.

> The prescriptive stage is for the mentee who is a novice in their field and depends heavily on the mentor for support and direction. The prescriptive stage requires the mentor to give the mentee a large amount of praise and attention in order to build the mentee's self-confidence. This stage is generally more time consuming for the mentor.

> The persuasive stage requires the mentor to take a strong approach with the mentee. In this stage the mentor actively persuades their mentee to find answers and seek challenges. The persuasive stage is a time to encourage the mentee to take risks and to suggest new strategies, coach, question and push the mentee into discoveries.

> In the third stage, the collaborative stage the mentee has enough experience and ability that he or she can work together with the mentor to jointly solve problems and participate in "more equal" communication. In this stage, the mentee actively cooperates with the mentor in his or her professional development.

---

[46] Ibid., 167.
[47] Ibid., 174.

The fourth stage, the confirmative stage is suitable for mentees with a lot of experience who have mastered the requirements but require insight into policies and people.[48]

The Mentoring Handbook observes that a mentoring pair can begin their relationship in any of the four stages. The determining factors for identifying the appropriate state are based upon the mentees' level of experience and how much supervision they need. Questions a mentor must ask are: What are your mentee's knowledge, skills and abilities? What is your mentee's level of experience? What amount of guidance does your mentee require?[49] The mentoring process can include all of these phases or only a couple of them.

Zachary breaks the cycle of mentoring into four phases: preparing, negotiating, enabling and closing. In the preparing phase the mentor explores his personal motivation and the mentoring skills they possess as well as their readiness to become a mentor. In this phase the mentor also assesses the viability of the relationship. This shapes the mentors approach throughout the process.[50]

The preparation phase is one most easily overlooked. An individual who possesses certain skills, abilities and competencies can easily assume that the process of transmitting them to a mentee will occur naturally. That is not always the case. An individual can also falsely assume that since they have served as mentors before, they can forgo the preparations. This again is incorrect. Each mentoring relationship while having similarities will have dissimilarities based upon the makeup, personality, learning style and experience of the potential mentee.

---

[48] DOT 35,36.
[49] Ibd., 37.
[50] Zachary, 50.

In the negotiating phase the partners come to agreement on the learning

goals and define the content and process of the relationship. This phase is the

time to come to a shared understanding about assumptions, expectations, goals

and needs. The mentoring pair should also deal with soft issues such as

confidentiality, boundaries, and limits.[51] The outcome of the negotiating phase is,

"A mentoring partnership work plan anchored in well-defined goals,

measurements for success, delineation of mutual responsibility, accountability

mechanisms, and protocols for dealing with stumbling blocks."[52]

The third phase is the enabling phase. This phase takes the longest to

complete. It is the implementation phase of the relationship. In this phase the

mentor nurtures the mentee's, "…growth by establishing and maintaining an open

and affirming learning climate and providing thoughtful, timely, candid and

constructive feedback."[53] During this phase, mentor and mentee monitor the

learning progress and process to make sure the learning goals are being met.

In the final phase, closure, the mentoring pair evaluates, acknowledges,

and celebrates achievements of learning outcomes. In this mentors leverage their

own learning and growth and realize the benefits of the mentoring process.[54]

Zachary has developed what she calls the ROS model. ROS stands for readiness,

opportunity and support. She observed that every phase of the mentoring relationship

poses specific challenges. In her model:

> Readiness relates to receptivity and openness to the learning experience. It
> addresses the issue of preparedness for every phase." Opportunity refers not only

---

[51] Ibid., 51.
[52] Ibid., 93.
[53] Ibid., 52.
[54] Ibid., 52.

to the venues, settings, and situations available for fostering learning but also the quality of that opportunity. Support pertains to relevant and adequate assistance to promote effective learning and builds on the concept of support presented in Chapter One.[55]

In her book *Beyond the Myths and Magic of Mentoring* Murray provides another phased view of the mentoring process. Her implementation flow (page 76) for a facilitated mentoring process is illustrated by the flow chart below.

Assess organization goals and needs → Assess readiness → Identify protégé group(s) → Develop process goals and plan

Match mentors and protégés → Orient mentors and protégés → Facilitate experience exchanges → Evaluate process

Design development plan → Negotiate agreement → Execute development plan → Conclude agreement
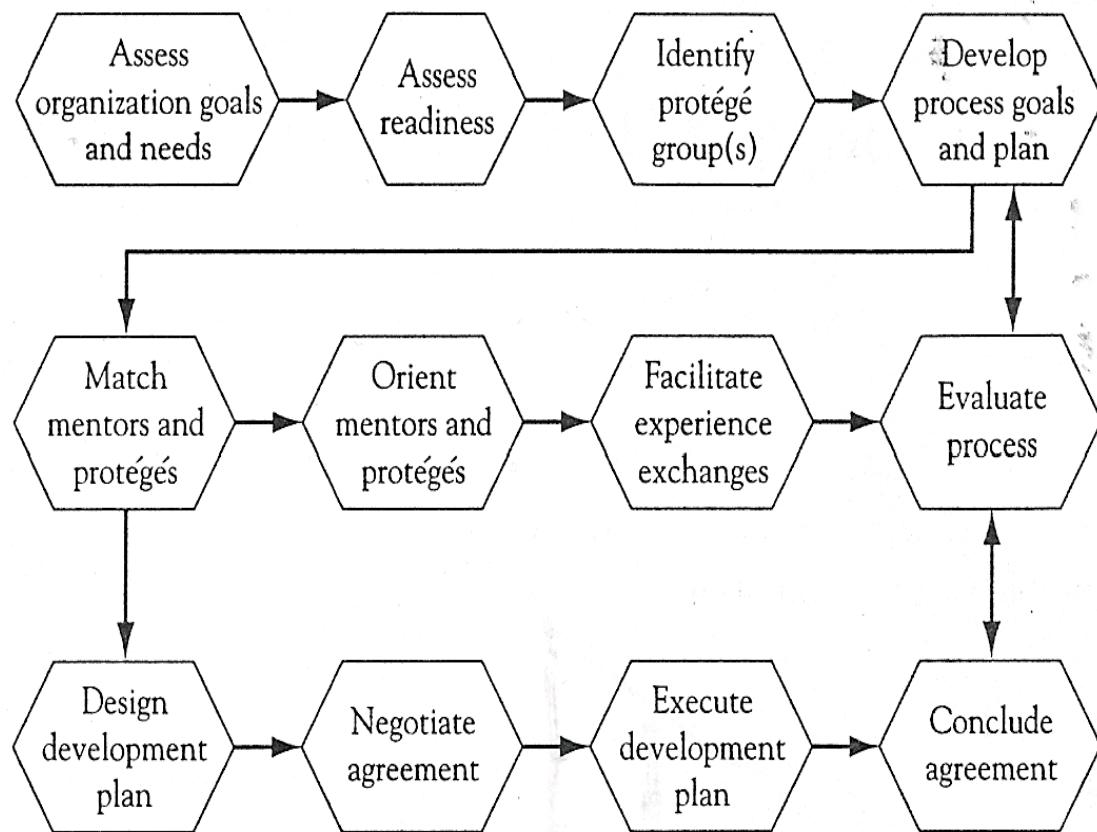
Source: Adapted from MMHA The Managers' Mentors, Inc. Copyright © 1972, 2000. Used with permission.

---

[55] Ibid., 56.

The first step required in Murray's view of the process is to assess the organization's goals and needs. This step determines whether or not a facilitated mentoring program will actually benefit the organization. Would it realistically provide the gain the organization wishes to attain?

The next step is to assess readiness. This step examines the context within which the mentoring process is implemented. What is the degree of commitment and support within the organization? Information is gathered through individual and focus group interviews with executives and administrators.[56]

To identify protégés is the next step. The organization identifies individuals who posses potential for further development within the organization and looks at specific skill sets and seeks the potential to further develop those abilities in areas of higher responsibility important to individuals in decision making positions. Potential mentees may volunteer, be nominated or compete for selection through application and testing.

Murray's next step is to develop process, goals, and plan. In this step, the outcomes sought from the mentoring process are documented. An action plan and timeline guide the coordination team and other participants throughout the implementation.

Matching mentors and mentees follows. After considering the specific experience skills and knowledge wanted by a mentee and the mentor's ability to provide those things partners are paired. Other factors such as compatibility of styles and personality are factored in as well.

The next task is to orient mentors and mentees. The most eager and competent mentor must still be oriented to the role. A well-designed orientation can get the mentee

---

[56] Murray, 77.

off to a good start as well. Time commitments, types of activity, time and budget support, relationship with the natural boss, and reporting requirements are some subjects typically included in the mentor orientation. The design may also include skill practice for mentors on feedback and coaching, and for mentees on assertiveness training and career planning.[57]

Designing and developing the plan. The mentee writes up a plan that outlines goals and developmental objectives. With input from supervisors and guidance from the mentor, the plan is refined.

After developing the plan, the partners negotiate an agreement. In this phase, a clear agreement is an essential foundation of a good mentor-mentee relationship. It can be a written agreement, or it can be a discussion bound only by a handshake. Whatever the form, it should include a confidentiality requirement, the duration of the relationship, the frequency of meetings, time to be invested in mentoring activities by each party, and the specific role of the mentor. [58]

The next phase is to execute the development plan. The mentee and mentor then work through the development plan as negotiated in their agreement. This step is the core of the mentoring process and continues as long as the mentee wants to have assistance.[59]

Facilitating experience exchanges is the next step The coordination team often convenes "experience exchange" meetings for mentors and mentees to discuss performance planning, coaching, and feedback sessions. The frequency of the meetings depends on the nature of the relationship. It may also be influenced by the geographical

---

[57] Murray, 78.
[58] Ibid., 79.
[59] Ibid., 79.

proximity of the pair. These sessions can yield important data for process improvement and learning progress.[60]

If all goes well the partners can conclude the agreement. A mentoring relationship established to promote developing specific skills or competencies has a sunset clause built in. The relationship may also be concluded if either member of the pair believes it is no longer productive for the two to work together. It is important to provide a mechanism for dissolution without attributing fault to either person. This is referred to as the *no-fault conclusion.*[61]

Lastly the partners evaluate the process. This step takes you back to the gaps that the mentoring process was designed to fill, and the goals set for it. Both formative and summative evaluation data are useful for process improvement and reporting results.[62]

Obstacles in a Mentoring Relationship

As with any relationship, there are bound to be challenges and obstacles. Mentoring is no exception to this. The Department of Transportation's Mentoring Handbook lists:

- Mentoring style that does not meet the mentee's needs
- Insufficient time
- Mentee's supervisor feeling excluded
- Mentee who has a hidden agenda, and
- An inappropriate attitude on the part of the mentee.[63]

Of these the two greatest challenges according to the DOT Handbook are likely to be a lack of time to engage in and conduct the mentoring relationship and difficulty with the mentee's supervisor. Consequently it is important to keep the

---

[60] Ibid., 79.
[61] Ibid., 80.
[62] Ibid., 80.
[63] DOT 38.

supervisor informed of the process and to emphasize that the mentoring relationship is in no way a means to bypass him or denigrate his authority.

An additional frequent barrier is lack of reward for the mentor. Mentor's need to be provided incentives for the work that they put into the program and the relationships they develop. Although there is potential for much self-fulfillment in mentoring, those in the mentoring role may wonder, "What is in this for me or how do I benefit from my contribution to the organization and its employees?

Lois Zachary in her book *The Mentor's Guide* outlines some possible strategies for overcoming obstacles with mentees:

> Consuming mentees. The mentees who assume entitlement often have a user mentality and are exploitative of mentor's knowledge and time.
>
> *Strategy:* Avoid becoming your mentee's 411 (for all information) or 911 (emergency road and rescue service). If you let that happen, you become co-dependent and a possible victim of mentor abuse. .
>
> Jealous mentees. When mentees grow or advance beyond their mentors, resentment often builds up, and they perceive a mentor as holding them back. *Strategy:* This is a signal for closure. Be sure to focus on learning conclusions and appropriate celebration and then move on.
>
> Peripatetic mentees. Unfocused mentees are all over the place. They ask for advice but show little follow-through or commitment.
>
> *Strategy:* At each mentoring session, focus on the goals of the relationship and preplanned agenda. At the end of the session, review how much progress there has been against the goals and agenda.
>
> Manipulative mentees. These mentees forever seek favors, opportunities, and control in the relationship. Mentors in this situation can feel used and resentful. *Strategy:* This is the time to revisit boundaries and roles in the mentoring partnership agreement.
>
> Apathetic mentees. Some mentees lack candor, good intention, and follow-through. They are not prepared or committed to the relationship and seek just to get their immediate needs met.

Strategy: A mentee who lacks internal motivation sees little reason to follow through. The goal is to get commitment by clarifying goals and roles. Perhaps the mentee does not have a clear understanding of roles and responsibilities. Or there may be a lack of commitment to goals because they are not specific and clear enough.[64]

Those involved in the mentoring process must anticipate potential challenges and obstacles in the mentoring relationship. With candor and a healthy climate of interaction, mentor and mentee can address the issues that arise and continue to keep the goals and the objectives of the mentoring relationship in focus. In that they can achieve success as a mentoring pair.

Benefits of Mentoring

Predictably, all the authorities I consulted see strong advantages to formal mentoring programs.

Hill and Kogler see the benefits of mentoring as threefold. Mentoring benefits the organization, the mentor and the mentee. They write, "Studies indicate that *mentoring* leads to increased performance and promotion rate, early career advancement, greater upward mobility, higher income, greater job satisfaction, enhanced leadership ability and perceptions of greater success and influence in an organization."[65]

In conducting her research Murray asked clients why they wanted to implement a mentoring process, their responses were as follows:

- To makes sure we are retaining the right people as we "rightsize"
- To attract and recruit people with the requisite skills for tomorrow's demands
- To make our experienced and skilled people feel valued
- To increase the likelihood that we will survive
- To improve results—profit or otherwise—with people who are more competent, confident, experienced, and motivated
- To ensure representation of diverse groups in all levels of the organization

---

[64] Zachary, 138-9.
[65] Review of Business, Spring98, Vol. 19, Issue 3, pg. 4, Hill, Susan and Bahniuk, Margret.

- To enable our people to learn to work with others with different educations, ages, cultures, physical abilities, etc.
- To improve communications across functional or divisional lines[66]

Additional benefits to the organization she observed include: increased productivity, cost effectiveness, improved recruitment efforts, increased organization communication and understanding, retaining intellectual capital and maintaining motivation, enhancement of services offered by the organization, improvement in strategic and succession planning.

Murray cites research at the international management-consulting firm, Heidrick and Struggles. They surveyed 1,250 prominent male and female executives in the late 1970s (Roche, 1979) to determine the factors contributing to their success. Nearly two-thirds of those surveyed reported having had a mentor or sponsor. The positive results were measurable as were less tangible indicators of success, "Executives who have had a mentor earn more money at a younger age…are happier with their progress, and derive greater pleasure from their work."[67]

In a facilitated mentoring program the mentee receives support from a role model within the organization who can serve as an example for them. A good role model displays the positive values of the organization and presents him or herself as one who was where the mentee was in the past. The role model provides the mentee with the standard they would hope to become.

Mentoring also benefits the mentee by assisting him or her to transition into the organizations' workforce. Members new to an organization, perhaps just out of college, need someone to come along side of them and speed the process of turning theory into

---

[66] Murray 30-1.
[67] Ibid., 20.

practice. The mentor is able to induct the mentee into the organization by explaining its culture, uniqueness and its written and unwritten rules.

Mentoring is also a technique that is likely to be popular with a younger generational workforce. Young adults fresh to an organization value relationships and the human dimension within an institution. Mentoring speaks their language and fits into their value system. Through mentoring an organization is likely to have more loyal and satisfied members. The existence of a mentoring program itself is a statement that the organization is concerned about them and they are valued members.

In addition to benefiting the mentee, mentoring programs have great potential to impact senior members as well. T. J. Halatin, assistant professor of management at Southwest Texas State University, neatly highlights the major benefits to the mentor in this way:

> The supervisor or employee who is a mentor enjoys the intrinsic satisfaction of helping another work toward his or her goals. It is a special moment for the mentor when a subordinate achieves something toward which he or she has worked. The mentor is also able to experience a feeling of self-importance from the respect given by the sub- ordinate, the interest shown in the mentor's stories of past successes, and the treatment of his or her advice by the employee as action guidelines and principles. The respect and appreciation for past efforts by the mentor can lead to a lasting relationship between the two individuals. Through the mentoring relationship itself, mentors can gain information about the organization and operations. Subordinates are natural resources, often willing and eager to share their knowledge. The additional contribution to the organization and its members made as a mentor can also be important to the mentor at evaluation time. Noted will be his or her contribution to the creation of a team spirit within the organization.[68]

In addition to these benefits, at the end of her chapter on this subject, Murray summarizes the value for the mentor who participates in a mentoring role:

- Refined interpersonal skills. Mentors hone their own skills for effective interaction with others.

---

[68] Murray, 63.

- Self-esteem enhanced; psychic rewards; pride in helping others grow.
- The experience of helping another to grow instills pride in the helper.
- Enhanced status in the organization. Mentors are respected for the valuable role they play in developing future leaders of the organization.
- Increased awareness of the caliber of employees, their core competencies, and the talent pool available for staffing decisions.
- Job enrichment with unusual projects. In a stable or downsizing organization, a mentor who has mastered the job finds enrichment in projects that are outside usual responsibilities.
- Additional work accomplished.
- Career advancement. The mentor may get promoted because of effective people development.
- Financial rewards. Bonuses or other financial incentives may be given to those who take on the extra task of functioning as a mentor.
- Creative input for ongoing work.
- Avoiding burnout due to routine work or overwork.
- Maintenance of motivation when on a plateau. The fresh viewpoint of the protege may renew the enthusiasm and motivation of the mentor.
- Public recognition and acclaim. Publicity about the existence and effectiveness of the mentoring process brings added recognition of the stature of the mentor.
- Expanded awareness of the organization structure and operations.
- Extended influence over the mission and direction of the organization.
- Mentors in tune with what is really happening at the worker level, with no filter in between.[69]

Establishing a Mentoring Program

Before an organization develops a mentoring program it needs to establish the fact that it will actually benefit the organization. It may be the case that a facilitated mentoring program may be a good idea but that it is not the right place and time to implement it.

Murray proposes the following factors to consider in order to determine if an organization is ready for a facilitated mentoring process:

- Ask yourself why a mentoring process is needed; what is the gap that such a process will fill?

---

[69] Murray, 69,70.

- State the desired outcomes for the process in specific, measurable terms. Specify benefits expected for the organization, mentors, and protégés.
- Assess the readiness of your organization to invest in a long- term process for facilitating mentoring. Is there support from the top and throughout the organization for the two or three years necessary to permit full integration and evaluation?
- Develop an evaluation plan to measure the impact of mentoring on the organization, the mentors, and the protégés.
- Determine where to place the mentoring function in the organization for administration and reporting.
- Select and train the coordinator or coordinators.
- Prepare a communication plan; then develop the materials to publicize the process.
- Design the structure and operating procedures for the process. Mentor and protégé identification, selection, orientation, and reporting strategies are the core components of these procedures. Be flexible in your approach.
- Execute the pilot process, gathering data to evaluate and revise as indicated.
- Use your evaluations positively and realistically to make continuous quality improvements to the process design.[70]

Cohen asserts that in designing and implementing the initial program, planners need to provide clear guidance in important areas such as: the length and frequency of mentoring sessions, what are the most important for consideration during the sessions. Cohen also states that there are five interrelated points that are critical: Establishing the specific learning goals of the program, identifying those personnel who would probably be the most suitable mentors, planning the type of orientations and training which would best serve participants, determining the group session topics for mentors and mentees.[71]

For success, members of the organization need to know the "so what" of the endeavor. If they understand why it is being established and its role within the greater organization, they will most likely accept and endorse it. Cohen writes of this:

To ensure that the members of the organization view the mentoring model as based on realistic planning, the coordinator of the program should formulate (and share) a detailed written explanation that describes how mentoring will be:

---

[70] Ibid., 209, 210.
[71] Cohen, Step-by-Step, 29.

integrated into the overall institutional mission, implemented as a meaningful opportunity for employees to engage in workplace competency and skill acquisition, based on clear operational guidelines and relevant training, utilized by individual participants as a valuable career and professional development experience.[72]

In summary, Kathryn Tyler lists the critical factors and steps that need to be a part

of a successful facilitated mentoring program:

1. Establish clear program goals. "The clearer your objectives, the more positive outcomes you will have," say Gayle Holmes, president and CEO of Menttium Corporation, a Minneapolis firm that designs and implements mentoring systems.

2. Make participation voluntary. If participation is required, *employees* and executives will view the relationship as a burden and will fulfill the role perfunctorily. For the program to be effective, all participants need to be enthusiastic and involved.

3. Limit the duration. "We try not to ask people to commit for too long a period. "A year is reasonable," says Tegwin Pulley, director of diversity and staffing services for Texas Instruments in Dallas. Why? A fixed period is less threatening. And as Lesley Mallow Wendell, executive director of OPTIONS, a career and human resource consulting firm in Philadelphia, explains, "It allows people an easy way to exit the relationship if they want to."
But, according to Jack Kane, assistant vice-president, training and development, at Comail, a freight railroad in Philadelphia, after the program ends, "60 to 70 percent of the cases maintain an informal relationship."

4. Secure strong upper-management support. "It's important to have buy-in and commitment from the organization to make it effective," says Pulley. Without high-level executives to serve as mentors, the benefit to mentees is drastically limited. "Establish a high level of accountability," advises Jim Hayes, partner, director of diversity at Coopers & Lybrand in Detroit, Mich., where all the top partners have protégés. It is also important for the mentees' supervisors to support the program. Otherwise, it may be difficult for mentees to take time to meet with mentors.

5. Set specific objectives for each partnership. Mentors and protégés need to set specific goals. If you don't have a focus, you're all over the board," declares Barbara Glanz, speaker and author of <u>CARE Packages for the Workplace: Dozens of Little Things You Can Do To Regenerate Spirit at Work.</u> To do that, "it's important that both understand what the other person does." Glanz recommends, "Spend part of a day sitting in each other's work area."

---

[72] Ibid., 2.

Bill Heery , partner at Harris, Heery & Associates, a retained executive search firm in Norwalk, Conn., suggests getting to know each other through "business interaction, but also social interaction. "

6. Schedule regular meetings between mentors and protégés. "We've had people meet every two weeks or once a month," says Wendell. At Coopers & Lybrand, partners are required to have some contact--by phone, fax, e-mail--at least once a month and to meet face-to-face at least once per quarter. Sid Reel, diversity and education consultant at Hewlett-Packard in Palo Alto, California, recommends the meetings last two hours.

7. Establish an evaluation system to rescue matches in trouble. "We do a 120-day checkup, meeting individually with the mentees and mentors," says Holmes. Another idea: "Midway through," says Wendell, "it's a good idea to bring everybody together at an event to share how things are going."[73]

In the mentoring process there is a temptation to assume that it will just happen when mentor and mentee meet on a regular basis. The plan must be intentional, executing intentional steps and processes so as to achieve success.

There are numerous books that address the establishment of mentoring programs. Among the available resources which were most helpful in this research, the following are recommended as some of the best in establishing a facilitated mentoring program: Norman Cohen's *A Step-by-Step Guide to Starting an Effective Mentoring Program,* Kathy Lacey's *Making Mentoring Happen,* Margo Murray's *Beyond the Myths and Magic of Mentoring* and Lois Zachary's, *The Mentor's Guide: Facilitating Effective Learning Relationships.*

Conclusion

---

[73] Mentoring Programs Link Employees and Experienced Execs, HR Magazine, Apr98, Vol 43, Issue 5, pg. 98, Tyler, Kathryn.

Mentoring is a helpful tool and technique. Because of the way in which adult learning occurs, it provides an effective way to transmit skills, experience and competencies to subordinates. By doing so, subordinates grow and become more effective members of their organizations. Fully matured mentees can, in turn, continue the cycle, eventually becoming mentors to those who come after them.

The scope of this chapter covered the following areas: the definition of a mentor, types of mentoring, mentor roles and responsibilities, mentor and mentee characteristics and skills, essentials of a mentoring relationship, the mentoring process, mentoring stages, mentoring skills, obstacles in a mentoring relationship, the benefits of mentoring and how to establish a mentoring program.

The intent of this research has been to review the literature on mentoring. The research has looked specifically on the practical components of mentoring so as to discover those components that are critical for an organization to develop, plan and implement a successful mentoring program.

Mentoring is an important professional development tool for Army officers and Noncommissioned officers. The Army spends considerable time, effort and money to promote mentoring.   It is also an ideal method for a supervisor to walk alongside a few chaplains who desire to grow as preachers. The mentoring relationship as the Army promotes it allows openness, accountability and candor, essential for dealing with our preaching skills and our lives as God's servants.

For these reasons mentoring is an ideal means in which supervisory chaplains can engage subordinate chaplains in a relationship designed to improve their preaching skills

and abilities. A homiletical mentoring program effectively implemented can and will improve the quality of preaching within the military.

Chapter 5: Preaching Training Support Package

TSP NO: 56A7-756

DATE: **15 May 2006**

TRAINING SUPPORT PACKAGE FOR TASK TITLE(S):

PREACHING

US ARMY CHAPLAIN CENTER AND SCHOOL

THIS PACKAGE HAS BEEN DEVELOPED FOR: **Chaplain Captain Career Course/56A, US Army Chaplain Center and School**

PROPONENT FOR THIS TSP IS: Commandant, U.S. Army Chaplain Center and School 10100 Lee Road, Fort Jackson, South Carolina 29207

FOREIGN DISCLOSURE RESTRICTIONS: FD1. The materials contained in this course have been reviewed by the course developers in coordination with the U.S. Army Chaplain Center and School foreign disclosure authority. This course is releasable to students from all requesting foreign countries without restrictions.

56A7-756: Preaching

SECTION I. ADMINISTRATIVE DATA

15 May 2006

All Courses Including This Lesson	COURSE NUMBER	COURSE TITLE(S)
	5-16-C22	Chaplain Captain Career Course

Task(s) Taught	TASK NUMBER	TASK TITLE
	805D-201-7011	Apply principles of worship development

Task(s) Reinforced	TASK NUMBER	TASK TITLE
	N/A	

Academic Hours The academic hour(s) required to teach this **lesson** is (are) as follows:

	PEACETIME				MOB
	AC	**TASS Training Bns**		**AC/RC**	
	Resident Hrs: Min/MOI	AT/ADT Hrs: Min/MOI	IDT Hrs: Min/MOI	Non-res DL Hrs: Min/MOI	Hrs: Min/MOI
	:20 LE 14:00 CO 21:00 DS 4:40 PE				
Test	None				
Total Hours	40:00				

Test Lesson Number	Hours Testing, (to include test review)	Lesson No. N/A

Pre-requisite Lesson(s)	LESSON NUMBER LESSON TITLE None

Security Clearance/ Access None

Foreign Disclosure Restrictions	FD1. The materials contained in this course have been reviewed by the course developers in coordination with the U.S. Army Chaplain Center and School foreign disclosure authority. This course is releasable to students from all requesting foreign countries without restrictions.

References

Number	**Title**	**Date**	**Additional Information**
AR 165-1	Chaplain Activities in the United States Army	26 Jun 2000	
FM 1-05	Religious Support	18 Apr 2003	
JP 1-05	Religious Support in Joint Operations	9 June 2004	
	Chief of Chaplains Strategic Plan		
	Selected Current Works on Preaching		

Student Study Assignments	Students will be given class time to research a preaching model and work on two briefings. Students will be expected to complete the reading of one work on preaching from an approved list prior to the week of instruction.
Instructor Requirements	1 Small Group Instructor qualified as a Brigade Chaplain or equivalent experience. Graduate of the Instructor Training Course and the SGL course or signed waver.
Additional Support Personnel Requirements	None
Equipment Required	Standard USACHCS classroom set-up to include computer, screen and video projector.
Materials Required	INSTRUCTOR MATERIALS: 1. Handout 1 – Preaching for Life Change Outline Fill Ins. 2. Handout 2 – Preaching for Life Change Discussion Questions 3. Handout 3 – Analyze Your Personal Preaching Model Briefing Assignment Handout

4. Handout 4 – Book List for Briefing Assignment

5. Handout 5- The Army of One Generation Paper

6. Handout 6 - Preaching Improvement Action Plan

STUDENT MATERIALS:

1. Handout 1 – Preaching for Life Change Outline Fill Ins.

2. Handout 2 – Preaching for Life Change Discussion Questions

3. Handout 3 – Analyze Your Personal Preaching Model Briefing Assignment Handout

4. Handout 4 – Book List for Briefing Assignment

5. Handout 5- The Army of One Generation Paper

6. Handout 6 - Preaching Improvement Action Plan

Classroom, Training Area, and Range Requirements	Standard USACHCS classroom. No range requirements.
Ammunition Requirements	None
Instructional Guidance	Before presenting this lesson, instructors must thoroughly prepare by studying the lesson content and identified reference material. As a SGL you serve as a mentor, therefore, it is essential that you have a well thought through preaching model. As the facilitator, you are to use small group instruction methods to guide the class. The instructor must also be aware that many of the examples given are from a Judeo-Christian perspective on preaching. Since there is a greater body of literature on this subject, reference materials from other traditions have been included. If there are students from other faith traditions in the class, discuss alternatives with the primary course authors/SME. Students from other traditions should be included in the initial sections of this block of instruction. These generally cover generic principles that are applicable across the spectrum of preaching traditions. Appropriate articles from the chaplain's own tradition and

opportunities must be given for them to educate the rest of the class through presentations of their perspectives to the whole group. Part of the goal of the class should be to expose chaplains to the homiletical traditions of a broad range of faith groups.   When they become supervisors they will be required to mentor and work with chaplains outside of their own traditions in this area.

Scheduling Notes:
1. Students will be given 540 minutes during the course to spend reading the book. Additional time will be considered homework.

2. ELOs A and B should be done at the beginning of the course. ELO C must be done after the students receive their 540 minutes to read the assigned book. ELO D may be due at anytime after the initial instruction.

Branch	NAME	Rank	Position	Date
Safety Mgr Approval	David Hann	LTC	Operations Chaplain	

Proponent Lesson Plan Approvals	NAME	Rank	Position	Date
Writer/Instructor	Kenneth W. Bush	CH (LTC)	Chief, TDD	
Task Analyst	Peter A. Baktis	CH (MAJ)	Officer Task Analyst	
Course Developer	Alvin Shrum	CH (MAJ)	C4 Developer	
Division Chief	Chet Lanious	CH (LTC)	Chief, OTD	
Combat Dev.	Ira Houck	CH (MAJ)	CD	
Equal Opportunity	Edwina Gwynn	SFC	EO	
Chief, TDD	Kenneth W. Bush	CH (LTC)	Chief, TDD	
Snr Instr Sys Specialist	Cynthia Munn	GS-13	nr Instr Sys Spc, TD	
Director of Training	Douglas L. Carver	CH (LTC)	TD	
CSM	Bridgette Starling	CSM	CSM	
Asst Commandant	Joseph Batluck, Sr.	CH (COL)	Asst Commandant	
Commandant	Paul Vicalvi	CH (COL)	Commandant	
Writer/Editor	Paul Villano	GS-11	Writer/Editor	

SECTION II. INTRODUCTION

Method of instruction: LE
Instructor to student ratio is 1:16
Time of instruction (minutes): 10
Media: Projected Media
References: None
Security Classification: None

Motivator: We recognize that all of you have a significant amount of preaching experience before you arrive here and that you come from many different preaching traditions. The goal of this block of instruction is not to develop an "Army" style of preaching. Rather it is meant to give you the opportunity to review your preaching and to improve its effectiveness as well as to expose you to models from different traditions. Also, in keeping with the Chief of Chaplain's Strategic Plan we hope to encourage you to become a lifelong learner in this area.

Terminal *Note:* Inform the students of the following terminal learning objective

Learning requirements.
Objective

At the completion of this lesson you (the student) will:

ACTION:	Develop a preaching model to improve preaching effectiveness.
CONDITION:	Given classroom instruction, a series of readings on preaching, assigned reading of a book on preaching from an approved list, small group discussion, and student briefings.
STANDARD:	The student will develop a preaching model in written and/or visual form that they will use in the development of a personal preaching improvement plan.

Safety None
Requirements

Risk Low risk.
Assessment
Level

Environmental It is the responsibility of all soldiers and DA civilians to protect the
Considerations environment from damage.

No special environmental considerations.

Evaluation Students will develop a personal preaching improvement action plan.

Instructional Lead-in: This morning we will begin by considering the question: "What are the characteristics of effective preaching?"

SECTION III. PRESENTATION

ELO A.

ACTION:	Apply principles of effective sermon delivery within the military preaching environment.
CONDITION:	Given Rick Warren's <u>Preaching for Life Change</u> DVD instruction, lecture note fill ins, discussion questions and small group discussion.
STANDARD:	The student will participate in small group discussion using Warren's lectures as a basis for discussion evaluating its importance and relevance to the task of preaching within the military context.

1. **Learning Step/Activity 1 - Preaching: Apply Principles of Effective Sermon Delivery**

> **Method of instruction: CO**
>
> **Instructor to student ratio is 1:15**
>
> **Time of instruction in minutes: 630**
>
> **Media: Butcher Block, White Board or Projected Media**
>
> **References: AR 165-1, FM 1-05**
>
> **Security Classification: None**

A. CONCRETE EXPERIENCE: (520 MIN) (<u>Preaching for Life Change</u> DVD)

Instructor Note: The DVD instruction material comes from a decidedly Christian perspective. However most of the principles discussed highlight communication skills that apply to effective speaking and communication regardless of the Chaplain's faith category, specifically Jewish and Muslim. In the event that a Muslim or Jewish chaplain would prefer to request an exemption from this training, offer them the opportunity to conduct independent study. These students will be required to study an effective communicator from their religious perspective and present a synopsis of the materials covered during their independent study time.

Instructor Note: This DVD series can be presented to the whole class or by Staff Groups.
  B. PUBLISH AND PROCESS: (120 MIN)

Instructor Note: The DVD instruction is broken into four sections; The Purpose of Preaching, How to C.R.A.F.T. a Message, Planning your Preaching and Communicating to Change Lives. After each section students will break into their respective staff groups and discuss the Preaching for Life Change Discussion Questions. Discussion time after each section is 30 minutes.

  C. GENERALIZE AND DEVELOP: (10 MIN)

  Instructor Note: Summarize any common points or significant differences.

ELO B.

ACTION:	Analyze your personal model for preaching.
CONDITION:	Given classroom instruction, time to research, and small group discussion.

STANDARD:	The student will present a briefing to the small group on a personal preaching model or a model that reflects their faith tradition. The briefing will be from 10-15 minutes in length.

2. Learning Step/Activity 2 – Preaching: Building a Model

      Method of instruction: CO

      Instructor to student ration is 1:16

      Time of instruction (minutes): 480

      Media: Projected Media

      References: AR 165-1; FM 1-05

      Security Classification: None

F. INTRODUCTION: (20 MIN)
Instructor Note: Discuss the importance of having a model for preaching preparation. A consistent model will help chaplains already pressed for time to do a more effective job preparing for a ministry of preaching and teaching the sacred text. The SGL should be prepared to share a personal model for sermon preparation as an example. Students will not be given a school model but are expected to analyze and present their own model identifying how it improves their preaching effectiveness.

G. CONCRETE/EXPERIENCE: (300 MIN)
Instructor Note: Give the students 300 minutes to research and summarize their own model for sermon preparation or a model that they have researched or a model that they are exploring.

H. GENERALIZE AND DEVELOP: (180 MIN)
Instructor Note: The time needs to be managed by the SGL depending on how many students are in the group. Give each student a chance to share their model with appropriate time for discussion and breaks. Each presentation should be about 10-15 minutes long including questions.

  ELO C.

ACTION:	Analyze a book on preaching for applicability to the military preaching environment as it applies to the target audience of 18-25 year old soldiers and their families.
CONDITION:	Given assignment to a small group based on a preaching book read from an approved list, the "Army of One Generation" paper, classroom instruction, and small group discussion.
STANDARD:	The student will conduct a portion of a fifty-minute briefing covering the material from the assigned book read by the group. The topics covered by each student presenter will be determined by the small group. The length of the briefing assigned to each student will be approximately of equal length.

1. **Learning Step/Activity 1 – Practical Exercise**

> **Method of instruction: PE**
>
> **Instructor to student ratio is 1:16**
>
> **Time of instruction in minutes: 1260**
>
> **Media: Projected Media**
>
> **References: AR 165-1, FM 1-05.**
>
> **Security Classification: None**

I. CONCRETE/EXPERIENCE: (540 MIN)

Instructor Note: The concrete experience for this section of the lesson will be the completion of a book from the approved reading list. Students may be given the option of selecting a book and then being grouped together prior to this block to work together or the SGL may decide to divide the class into 8 groups and allow them to decide on a book to read as a group. Attempt to eliminate duplication between the groups. This will allow the class to get the summary of at least 8 different titles.

Scheduling Note: Students will be given 540 minutes during the course to spend reading the book. Additional time will be considered homework.

J. GENERALIZE AND DEVELOP: (720 MIN)

On the day scheduled for this segment of the instruction, group the students according to the book read. Do not worry about the size of the groups unless they exceed 5 or 6. In this case consider breaking the group onto two smaller groups. Give the students 210 minutes to prepare for their book briefings. Every student must have some portion of their group's briefing.   The breakdown will be decided by the group. Each group will discuss the following:

1. What are the strengths and weaknesses of this book as it applies to communicating to our target audience?

2. How is the book's content relevant to preaching in the current operational environment?

Instructor Note: Each group will be given 60 minutes to present their material (50 minutes plus a 10 minute break).

K. SUMMARIZE: (30 MIN)

Instructor Note: Take notes during the book briefs and summarize key points.

ELO D.

ACTION:	Develop a preaching improvement action plan.
CONDITION:	Given classroom instruction, assigned readings, in class discussion and a preaching improvement plan format.
STANDARD:	The student will develop and submit a preaching improvement plan for the 12 months following their graduation from the course. The plan will include a need description, goal statement and learning strategies section. The learning strategy section will have a minimum of one strategy in each of four areas: knowing, being, doing and interacting.

1. **Learning Step/Activity -Lecture/Discussion**

    Method of instruction: CO

    Instructor to student ratio is 1:16

    Time of instruction in minutes: 30

    Media: Projected Media

    References: AR 165-1, FM 1-05 and

    Security Classification: None

N. EVALUATION EXERCISE:

Instructor Note: At the beginning of this segment of training the instructor will describe the Preaching Improvement Action Plan and the evaluation criteria that will be used (see evaluation guide). While it is a pass/fail exercise remind the students that the instructor will grade it on a point scale and that a score of 70% is needed to pass. Remind the students of the due date of the assignment. Answer any questions.

SECTION IV. SUMMARY

Method of instruction: LE

Instructor to student ratio is 1:16

Time of instruction (minutes): 10

Media: None

References: FM 1-05,

Security Classification: None

Check on Learning	Determine if students have learned the material presented by ---
	a. Soliciting student questions and explanations.
	b. Asking questions and getting answers from the students.
	c. Providing immediate feedback in context to the material presented and correcting student misunderstandings.
Review/ Summarize Lesson	Review and summarize the key components of the preaching block of instruction. Focus on the need for continuous self improvement through life long learning.
Transition To Next Lesson	N/A

SECTION V. STUDENT EVALUATION

Testing Requirements	Students will complete a personal spiritual formation growth plan for the next 12 month period and turn in a copy of that plan for grading to the SGL. The due date will be determined by the SGL in order to provide flexibility in managing the student workload.
	Note: Refer student to the Student Evaluation Plan.
Feedback Requirement	a. Students will receive written feedback on the project. They may schedule a personal meeting with the instructor on any issues concerning the instruction or the evaluation.
	b. Students that fail to obtain at least 70% based on the grading criteria will be provided remedial training as needed and the opportunity to resubmit their work for re-evaluation.

APPENDIX A

VIEWGRAPH/SLIDE MASTERS

NUMBER	*TITLE*
01	Preaching (Title Slide)
02	Terminal Learning Objective
03	Enabling Learning Objective A
04	Enabling Learning Objective B
05	Enabling Learning Objective C
06	Enabling Learning Objective D
07	Terminal Learning Objective

APPENDIX B

TEST AND SOLUTION

VERSION A – *None*

VERSION B – None

APPENDIX C

PRACTICE EXERCISE(S) AND SOLUTION(S)

None.

APPENDIX D

STUDENT HANDOUT(S)

1. Handout 1 – Preaching for Life Change Outline Fill Ins.

2. Handout 2 – Preaching for Life Change Discussion Questions

3. Handout 3 – Analyze Your Personal Preaching Model Briefing Assignment Handout

4. Handout 4 – Book List for Briefing Assignment

5. Handout 5- The Army of One Generation Paper

6. Handout 6 - Preaching Improvement Action Plan

United States Army Chaplain Center and School

Preaching

Chaplain Captain Career Course

Terminal Learning Objective

TASK: Develop a preaching model to improve preaching effectiveness.

CONDITION: Given classroom instruction, a series of readings on preaching, assigned reading of a book on preaching from an approved list, small group discussion and student briefings.

STANDARD: The student will develop a preaching model that they will use in the development of a personal preaching improvement plan.

C4

Enabling Learning Objective A

ACTION: Apply principles of effective sermon delivery within the military preaching environment.

CONDITION: Given Rick Warren's Preaching for Life Change DVD instruction, lecture note fill ins, discussion questions and small group discussion.

STANDARD: The student will participate in small group discussions using Warren's lectures as a basis for discussion evaluating it's importance and relevance to the task of preaching with the military context.

C4

United States Army Chaplain Center and School

Enabling Learning Objective B

ACTION: Analyze your personal preaching model.

CONDITION: Given classroom instruction, research time and small group discussion.

STANDARD: The student will present a briefing to the small group on a personal preaching model or a model that reflects their faith tradition. The briefing will be from 10-15 minutes in length.

C4

United States Army Chaplain Center and School

Enabling Learning Objective C

ACTION: Analyze a book on preaching for applicability to the military preaching environment as it applies to the target audience of 18-25 year old soldiers and their families.

CONDITION: Given assignment to a small group based on a preaching book read from an approved list, the "Army of One Generation" paper, classroom instruction and small group discussion.

STANDARD: The student will conduct a portion of a fifty-minute briefing covering the material from the assigned book read by the group. The topics covered by each student presenter will be determined by the small group. The length of the briefing assigned to each student will be equal in length.

C4

United States Army Chaplain Center and School

Enabling Learning Objective D

ACTION: Develop a preaching improvement plan.

CONDITION: Given classroom instruction, assigned readings, in class discussion and a preaching improvement plan format.

STANDARD: The student will develop and submit a preaching improvement plan for the twelve months following their graduation from the course. The plan will include a need description, goal statement and learning strategies section. The learning strategy section will have a minimum of one strategy in each of four areas: knowing, being, doing and interacting.

C4

United States Army Chaplain Center and School

Terminal Learning Objective

TASK: Develop a preaching model to improve preaching effectiveness.

CONDITION: Given classroom instruction, a series of readings on preaching, assigned reading of a book on preaching from an approved list, small group discussion and student briefings.

STANDARD: The student will develop a preaching model that they will use in the development of a personal preaching improvement plan.

C4

United States Army Chaplain Center and School

THE PURPOSE OF PREACHING

"Many are the plans in a man's heart, but it is the Lord's purpose that prevails."
Ps. 19:21 (NIV)

1. GOD'S PURPOSE FOR MAN

"For those God foreknew he also predestined to be <u>conformed to the likeness of His Son</u>, that He might be the firstborn among many brothers." Romans 8:29 (NIV)

GO<u>D</u>'S PURPOSE: _____

"Then God said, 'Let Us make man in Our image, <u>in Our likeness</u>…" Gen. 1:26 (NIV)

"…And as the Spirit of the Lord works within us, <u>we become more and more like Him</u> and reflect His glory even more." 2 Cor. 3:18b (NLT)

"Just as we are now like Adam, the man of the earth, so <u>we will some day be like Christ</u>…" 1 Cor. 15:49 (NLT)

TO BE CHRISTLIKE MEANS TO…

_____ like Jesus (Phil. 2:5)

_____ like Jesus (Col. 3:15)

_____ like Jesus (Col. 3:17)

The objective of Purpose-Driven Preaching is to develop:

Christlike _____, Christlike _____ & Christlike _____

HOW does God form us into Christ-likeness?

1. Through _____

"And we know that <u>in all things God works for the good</u> of those who love Him, who have been called according to His purpose. For those God foreknew He also predestined to be conformed to the likeness of His Son…" Rom. 8:28-29 (NIV)

(James 1:2-4, Rom. 5:3-4, 1 Peter 1:6-7, etc.)

2. Through _____

"Now I commit you to God and to the Word of His grace, <u>which can build you up</u> and give you an inheritance among all those who are sanctified." Acts 20:32 (NIV)

"<u>Sanctify</u> them by the truth; Your word is truth." John 17:17 (NIV)

One day:
"We know that when Christ comes again, <u>we will be like Him, because we will see Him as He really is</u>." 1 John 3:2b (NCV)

But right now:
"But we all, with unveiled face, <u>beholding as in a mirror</u> the glory of the Lord <u>are being transformed into the same image</u> from glory to glory, just as from the Lord, the Spirit."
2 Cor. 3:16 (NASB)

"Anyone who <u>listens to the Word but does not DO what it says</u> is like a man who looks at his face in a mirror and after looking at himself, goes away and immediately forgets what he looks like. But the man who <u>looks intently</u> into the perfect law that gives freedom, and continues to do this, <u>not forgetting</u> what he has heard, <u>but doing it</u> – he will be blessed in what he does." James 1:24-25 (NIV)

*   When we get people to _____ ,
        _____ , and
        _____God's Word, they are inevitably changed!

The problem:
"Never before in the history of the United States has the gospel of Jesus Christ made such inroads while at the same time making so little difference in how people actually live." George Gallup

II. GOD'S PURPOSE FOR THE BIBLE

Πάσα γραφή γεὀπνευστο″ καἲ ωςφἐλιμο″
  All   scripture is God-breathed   and helpful

      pro;″ διδασκαλἰαύ
       for   doctrine (teaching)

      pro;″   ϵςλεγμὀύ
       for   rebuking

      pro;″   ϵςπανὀρθωσιύ
       for   correcting

      prὄ″ παιδεἰαν τἤν ϵςν δικαιοσὺνη/,
       for   training the in   righteousness

ἱ″να   αἄρτιο ἦ οͿ του″γϵου″ ανθρωπο″,
So that complete   might be   the man of God

πρὄ″ πἀν ἔργον αςγαθὄν ϵςξηρτισμἐν″
  for all   work   good   having been thoroughly equipped

> *"All scripture is given by inspiration of God and is profitable*
>   *for doctrine,*
>   *for reproof*
>   *for correction,*
>   *for instruction in righteousness:*
> *THAT the man of God may be perfect*
>   *thoroughly furnished unto all good works."* 2 Tim. 3:16-16

(KJ V)

Doctrine, reproof, correction, and training in righteousness

    are _____

"For…for…for…for… SO THAT!"

THE PURPOSE OF THE BIBLE IS _____ ?
Specifically

To change our _____ (perfect, mature, complete)

To change our _____ (good works)

*"So that the person who serves God may be **fully qualified and equipped TO DO EVERY** kind of good deed."* 2 Tim. 3:17 (GN)

"The Word of God is not to teach us to prattle or be eloquent and subtle… It is <u>to reform our lives</u>, so that we desire to serve God, to give ourselves entirely to him, and to conform ourselves to his good will." John Calvin

"The Bible was not given to increase our knowledge but to change our lives." D. L. Moody

THE BIBLE IS NOT _____ . IT IS _____ .

"The words I have spoken to you are Spirit and they are <u>Life</u>." John 6:63 (NIV)

"… hold out the <u>word of life</u>." Phil. 2:16 (NIV)

"… this we proclaim concerning the <u>Word of Life</u>." 1 John 1:1 (NIV)

"Go, stand and speak in the temple to the people all the <u>words of this life</u>." Acts 5:20 (KJV)

"I have come that you might have life…" John 10:10

IMPLICATION: If I intend to be a biblical preacher, my messages must always be

_____ not _____

III. GOD'S PURPOSE FOR PREACHING

"(Christ) gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.

*to prepare God's people **for works of service**, so that the*
body of Christ may be built up

until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Eph. 4:11-13 (NIV)

NOTE:

*   The purpose of preaching is the same as the purpose of the Bible.

*   There is both a _____ and _____ Purpose in preaching and teaching

"The purpose of my instruction is that all the Christians there would be filled with love that comes from a pure heart, a clear conscience, and sincere faith. But some teachers have missed his whole point. They have turned away from these things and spend their time arguing and talking foolishness." 1 Tim. 1:5-6 (NLT)

"We preach Christ to each person, using all wisdom to warn and to teach everyone, in order to bring each one into God's presence as a mature person in Christ." Col. 1:28 (NCV)

HOW DOES THIS LIFE-CHANGE HAPPEN? _____

"My word will not return void." Isaiah 55:11

"If people are not sharing their faith in your church, if they're not having a quiet time, if they're not living godly lives, then you need to change your style of preaching. You are obviously not seeing lives changed through the Word of God. So what is the problem? The problem isn't the Word? The problem is your preaching style!" Bruce Wilkinson

IV. GOD'S PURPOSE FOR THE PREACHER

We are to be _____

The Application Bridge

Timeless Principles

THEN

NOW

©Purpose Driven: Rick Warren

Bible text ---------------------→ APPLICATION ←-------------------People's needs
          THE WORD
          THE WORLD
          Past Revelation   where lives change
      Current Situation
          THEN
          NOW
          What was
          What is
          INTERPRETATION   IMPLICATION
     PERSONALIZATION
          Commentators
     Communicators
          Like to live here
            like to live h ere
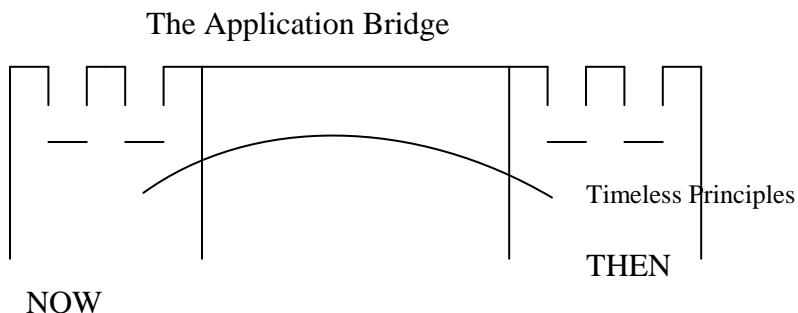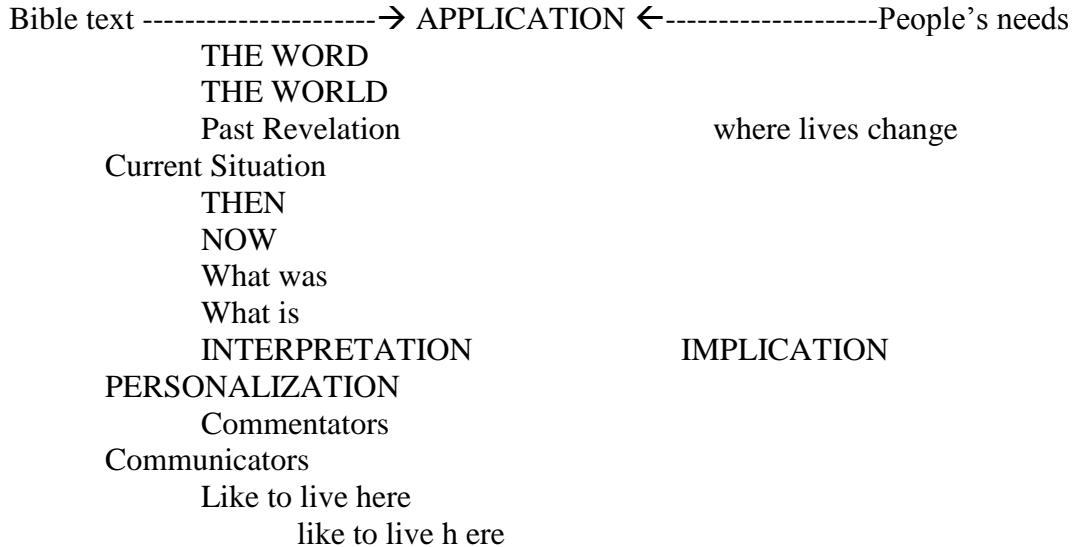
THE CHALLENGE OF PREACHING

To declare eternal truths that _____

     AND _____ them in a world that is_____

"David served <u>God's purpose</u> in <u>his own generation</u>…" Acts 13:36a (NIV)

    "The men of Issachar <u>understood the times</u> and <u>knew what Israel should do</u>." 1 Chron. 12:32 (NIV)

"If you preach the Gospel in all aspects with the exception of the issues which deal <u>specifically with your times</u> – you are not preaching all the Gospel." Martin Luther.

FOUR STAGES OF BRIDGE-BUILDING

1. _____ (Exegesis; Observation & Interpretation)

2. Find _____ (Implication)

          ASK:

3. Think of _____ (Contextualization)

6 things I know about every audience:

    1) Everybody wants _____

    2) Everybody wants _____

    3) No matter how wealthy or successful _____

    4) Many of these people are _____

    5) Many are consumed with _____

    6) There is a universal _____

4. Apply the truth _____ (Personalization)

The Secret of the Master Communicator

"With many stories like these, he presented his message t them, <u>fitting the stories t their experience and maturity</u>." Mark 4:33 (Mes)

WHY AREN'T MORE SERMONS BUILT AROUND APPLICATION?

1. We _____ people will make the necessary connection.

2. We " _____ ."

3. Personal application is _____ and makes people uncomfortable.

4. Because we haven't applied it _____ .

5. Because it takes _____ in preparation.

6. We are afraid of being _____.

7. Because we've never been taught _____ .

8. We haven't realized _____ of it.

"I always make this my rule: That those who hear me may profit from the teaching I put forward… If I have not that affection, and do not procure the edification of those who hear me. I am a sacrifice, profaning God's Word." John Calvin

The Danger of Teaching Information without Application

1. Knowledge without application _____

      "Knowledge puffs up, but love builds up." 1 Cor. 8:1 (NIV)

2. Knowledge without application _____

      "Anyone who knows the good he ought to do and doesn't do it, sins."
      James 4:17 (NIV)

HOW MUCH OF A SERMON SHOULD BE APPLICATION?

Some New Testament Examples:

PAUL: Romans : _____ % Application
          Ephesians: _____ % Application
          Galations: _____ % Application

      JAMES: _____ % Application

      1ST PETER _____ % Application

JESUS' SERMON ON THE MOUNT: _____% Application!

V. BECOMING A PURPOSE-DRIVEN PREACHER

Our marching orders: The Great Commission

*"Therefore go and make disciples of all nations, baptizing them in the n a me of the Father and of the Son and of the Holy Spirit, and **TEACHING THEM <u>TO OBEY</u>** everything I have commanded you."* Matt. 28:19-20 (NIV)

      *The goal of purpose-driven preaching is _____ !

      *The result of purpose-driven preaching is _____.

JESUS *ALWAYS* EXPECTED PEOPLE _____AS A RESULT OF HIS PREACHING.

"Now that you know these things, you will be blessed if you do them." John 13:17 (NIV)

"Jesus told him, "God and do likewise." Luke 10:37 (NIV)

"But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand." Matt. 7:26 (NIV)

"For whoever does the will of My Father in heaven is My brother and sister and mother." Matt. 12:50 (NIV)

"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who <u>does the will</u> of My Father who is in heaven." Matt. 7:21 (NIV)

"If anyone loves me, he will <u>obey</u> My teaching…" John 14:23-24 (NIV)

"Blessed rather are those who hear the word of God and <u>obey it</u>." Luke 11:28 (NIV)

ALL THE NEW TESTAMENT PREACHERS EMPHASIZED CONDUCT

JOHN THE BAPTIST:
"<u>Do the things</u> that show you really have changed your hearts and lives."

JAMES:
"Do not merely listen to the word, and so deceive yourselves. <u>Do what it says</u>."
James 1:22 (NIV)

"What's the use of saying you have faith if you don't prove it <u>by your actions</u>?"
    James 2:14 (NLT)

JOHN:
"It is <u>by our actions</u> that we know we are living in the truth." 1 John 3:19 (NLT)

You only really believe the parts of the Bible you _____

"The world and its desires pass away, but the man who <u>does the will</u> of God lives forever." 1 John 2:17 (NIV)

"Let us stop <u>just saying</u> we love each other; let us really <u>show it by our actions</u>."
1 John 3:18 (NLT)

"We know that we have come to know him <u>if we obey</u> his commands." 1 John 2:3

PAUL:
"For though once your heart was full of darkness, now it is full of light from the Lord, and your <u>behavior should show it</u>." Eph. 5:8 (LB)

Paul's Preaching Tip for Titus:
"It is for you to preach <u>the behavior</u> which goes with healthy doctrine." Titus 2:1 (JB)
"You must tell everyone <u>what to do</u> to follow the true teaching." (NCV)
"Tell believers to live <u>the kind of life</u> that goes along with accurate teachings." (GWT)

WHAT I'VE LEARNED ABOUT PREACHING FOR LIFE-CHANGE

1. All behavior is based _____

2. Behind every sin is _____

"At one time we too were foolish, disobedient, __deceived__ and enslaved by all kinds of passions and pleasures." Titus 3:3 (NIV)

3. Change always starts _____

"... be transformed by the renewing of your mind." Rom. 12:2 (NIV)

Think… Feel… act

4. To help people change, we must change _____ first.
"Then you will know the truth, and the truth will set you free." John 8:32 (NIV)

5. Trying to change people's behavior without changing their beliefs is

_____.

"What people say with their mouths comes from the way they think; and these are the things that make people unclean." Matt. 15:18 (NCV) autopilot

6. The Bible term for "changing your mind" is

_____

metanoia – "to change your mind!"

7. You don't change people's minds, _____
"We speak words given to us by the Spirit, using the Spirit's words to explain spiritual truths." 1 Cor. 2:13b (NLT)

"The Spirit of the Lord spoke through me, his word was on my tongue." 2 Sam. 23:2 (NIV

"Not by might nor by power, but by My Spirit,' says the Lord." Zech. 4:6

"Our weapons have power from God that can destroy the enemy's strong places. We destroy people's arguments and every pretension that raises itself against the knowledge of God. We capture every thought and make it give up and obey Christ." 2 Cor. 10:4-5 (NCV)

8. Changing the way I act is the _____of repentance.
"Produce fruit in keeping with repentance." Matt. 3:8 (NIV)

"I preached that they should repent and turn to God and prove their repentance by their deeds." Acts 26:20b (NIV)

9. The deepest kind of preaching is _____.

Repentance: the central message of NT preachers:

John-B   *"Repent, for the kingdom of heaven is near."* Matt. 3:2

Jesus   *"From that time on Jesus began to preach, 'Repent…'"* Matt. 4:17
"Repent and believe the good news!" Mark 1:15

The 70 *"They went out and preached that people should repent."*   Mark 6:12

Peter   *"Repent and be baptized, every one of you…"* Acts 2:38

Paul   *"I preached that they should repent…"* Acts 26:20b

John   *"Repent!"* Rev. 2-3

"Jesus told them, 'This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations…" Luke 24:46-47 (NIV)

10. To produce lasting life-change you must _____ _____ and _____

Every message comes down to 2 words: _____

"Fear of man will prove to be a snare." Prov. 29:25 (NIV)

"Where there is no word from God, people are uncontrolled…" Prov. 29:18 (NCV)

HOW TO C.R.A.F.T. A MESSAGE

"Do your best to win full approval in God's sight, as a worker who is not ashamed of his work, one who correctly teaches the message of God's truth." 2 Tim. 2:15 (GN)

THE FUTILITY OF LABELS
"Topical... Textual… Expository… Life-situational… etc."

"It is impossible to define the terms textual, topical, and expository. Those terms would be great except that rarely do sermons fit neatly into a category when you actually start studying sermons throughout history. There is no modifier that can explain all that God does through preaching, or the ways that He uses. The only question that matters is, 'Does the sermon involve itself with the truth of God's Word?' When it does, you have genuine preaching, and all modifiers of the term become superfluous. If you use God's Word to bring light and change in people's lives, then preaching has occurred, regardless of the method used."

Dr. Clyde Fant, Professor of Preaching
Editor, 20 Centuries of Great Preaching (13 Vol.)

My definition of expository preaching:

"When the message is _____ around _____ and

_____the Bible for _____ .

How much text is a text?

"Preaching is truth through a personality." Phillip Brooks

Textual Exposition.

1. Select paragraph or more of text (preferably in a series through a book)

2. Study the *historical, grammatical, theological* background of that text.

3. Outline the text into natural divisions.

4. Add illustrations and make applications.

Best book on this: *Biblical Preaching* by Haddon Robinson

THE BIBLICAL METHOD OF WISE PREACHERS
Eccl 12:9-11

"In addition to being a wise man, the Preacher also __taught the people__ knowledge; and he __pondered, searched out__ and __arranged__ many proverbs. The Preacher __sought to find delightful words__ and o __write words of truth correctly.__ The words of wise men are like goads, and masters of these collections are <u>like well-driven nails</u>; they are given by one Shepherd." Eccl. 12:9-11 (NASB)

"Because the Teacher was wise, he taught the people everything he knew. He __collected__ proverbs and __classified__ them. Indeed, the Teacher taught __the plain truth__, and he did so __to an interesting way__. A wise teacher's words __spur students to action__ and __emphasize important truths__. The collected sayings of the wise are like guidance from a shepherd."
Eccl. 12:9-11 (NLT)

Two results of this kind of preaching:

**"goad" – it spurs people to action.* It motivates you to *do* something!

**"well-driven nail" – People will remember it! Firmly embedded! Driven deep!*

Based on the verse…

The best-crafted points are

The best crafted points

HOW I CRAFT MESSAGES

C.R.A.F.T

C _____ **&** _____
"Because the Teacher was wise… He <u>collected</u> proverbs and <u>classified</u> them…"
Eccl. 12:9a (NLT)

COLLECT

1. The first thing I collect is _____

Always check _____

HOW DO YOU FIND RELEVANT BIBLE VERSES?

1. Develop the habit of _____ Bible verses

2. Make a list of _____ related to your subject.

3. Use concordances to discover all that God said about the subject.
   Software Tools: Quickverse
            Wordsearch
            Logos Library system

4. Save your concordance studies to crate your own _____

WHAT ELSE DO I COLLECT?

_____ : What have wise people said about this topic?

_____ : *What are the human problems, hurts, & resistance to this topic?*

_____ : *What has been written on this topic or text?*

_____ : *What have other men of God said about this?*

_____ : *What current events relate to this?*

_____ : *What do people in my congregation think about this topic?*

_____ : *Testimony letters that I get from members are filed topically*

HOW DO YOU COLLECT THESE:

1. Get a Bucket File

2. Read

3. Take advantage of

4. Recruit a volunteer

CATEGORIZE

Look for _____between verses.

Look for _____themes.

Ask the 6 journalistic questions: *who, what, when, where, why & how.*

See chapter 4 in my book **Personal Bible Study Methods.**

This step can be done years in advance!

Set up a system for collecting, filing, preserving, and retrieving your study notes.

Develop the habit of collecting & categorizing _____.

R _____**&** _____

*"The Preacher… **pondered** and **searched out** …"* Eccl. 12:9a (NASB)

*"I will **study** your commandments and **reflect** on your ways."* Psalm 119:15 (NLT)

Research is

Research is

RESEARCH the technical part of sermon prep) *"Exegesis"*

1. What does it _____ ?

2. What does it _____ ?

The serious study of any text begins with understanding 4 things:

The *historical background* of the text

The *literary style* of the text

The *grammatical structure* of the text

The *theological framework* of the text

My favorite tool: *The Expositor's Bible commentary* (12 Vol – 78 scholars)

Recommended: *Exegetical Fallacies* by D. A. Carson.

REFLECT (the devotional part of sermon prep)

WHEN?

Reflection is just another word for _____

"I have more insight than all my teachers because I meditate on your statues."   Psalm 119:99 (NIV)

What is meditation
(6 ways to meditate; pg. 33-36 *Personal Bible Study Methods*)

IMPORTANT: you cannot _____ reflection.

Your most creative thoughts will come _____

Let it simmer!

WHAT I DO DURING REFLECTION

1. Listen to what God is saying _____

"Let me understand the teaching of Your precepts; then I will meditate on Your wonders." Psalm 119:27 (NIV)

2. I _____any insights I have.

Two favorite tools:
DICTATION RECORDER & VARIABLE SPEED RECORDER

A _____ **&** _____
"A wise teacher's words spur students to action and emphasize important truths."
Eccl. 12:11a (NLT)

APPLY

Application answers 2 important questions: _____ ? & _____ ?

1. THE APPLICATION PYRAMID
Adapted from Dave Veerman (senior editor of *Life App. Bible*)

NINE QUESTIONS TO ASK:

PEOPLE: Who are the people in this passage & how are they like us today?

PLACE: What is the setting & what are the similarities to our world?

PLOT: What is happening, is there any conflict or tension, and how would I have acted or felt in that situation?

POINT: What was the intended message for that audience?

What is the purpose of the passage?

What did God want them to learn or feel or do?

PRINCIPLES: What are the timeless truths?

PRESENT: How is this relevant to our world today?

PARALLELS: Where does this truth apply to my life?
(at home, work, school, church, neighborhood)

PERSONAL: What needs to change in me?
(a belief, value, attitude, or action)

PLAN: What will be my first step of action?

2. THE APPLICATION WINDOW

from Bruce Wilkinson, Founder of Walk Thru the Bible

2 TIM. 3:16-17

DOCTRINE *What should I?* *How should I?*	INSTRUCTION IN RIGHTEOUSNESS
CORRECTION *What should I?*	REPROOF *How should I?*

Answer these four questions and you'll have an application.

3. MY APPLICATION ACROSTIC

12 questions to ask about the text
(from *Personal Bible Study Methods*, Pastors.com) ***IS THERE***…

Attitude to adjust?
Promise to claim?
Priority to change?
Lesson to learn?
Issue to resolve?
Command to obey?
Activity to avoid or stop?
Truth to believe
Idol to tear down?
Offense to forgive?
New direction to take?
Sin to confess?

There is both a ***personal*** and ***corporate*** application in preaching.
"He who has an ear, let him hear what the Spirit says to the churches."
Rev. 2:11 (NIV)

HOW TO PUT MORE APPLICATIONS INTO YOUR MESSAGE

1. ALWAYS_____

The most important question after you've studied the text:

_____?

      *   What do I want them to _____ ?

      *   What do I want them to _____ ?

      *   What do I want them to _____ ?

Clarify your behavioral objective

2. MODEL IT _____

"Now, brothers I have applied these things to myself and Apollos for your benefit so that you may learn from us the meaning of the saying, 'Do not go beyond what is written.'" 1 Cor. 4:6 (NIV)

3. ASK _____

"When Peter came into the house, Jesus was the first to speak, 'What do you think, Simon?' he asked. 'From whom do the kings of the earth collect duty and taxes – from their own sons or from others?'" Matt. 17:25 (NIV)

"What do you think? If a m an owns a hundred sheep, and one of them wanders away, will he not leave he ninety-nine on the hills and go to look for the one that wandered off?" Matt. 18:12 (NIV)

"What do you think? There was a man who had two sons. He went to the first and said, 'Son, go and work today in the vineyard.'" Matt. 21:28 (NIV)

"What do you think about the Christ? Whose son is he?" Matt. 22:42 (NIV)

4. GIVE _____

5. GIVE _____
"The things that happened to those people are examples. They were written down to teach us…" 1 Cor. 10:11 (NCV)

6. OFFER PEOPLE _____

"*For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.*" Rom. 15:4 (NIV)

7. MAKE YOUR APPLICATIONS _____!

8. PUT _____ **IN EVERY POINT!**

9. PUT _____ **IN THE POINT.**

EXAMPLE: 1 COR. 10:13
"Overcoming Temptation"

"*No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.*"

WEAK	STRONGER
You can overcome temptation	*What to do when you're tempted*
1. Because it is common.	1. Believe God has seen it before.
2. Because it is limited.	2. Believe God will limit its intensity.
3. Because it is escapable.	3. Believe God will make a way out.

10. PERSONALIZE THE POINTS_____
"You" "Me"   "I".

Jesus came for me!
Jesus died for me!
Jesus is coming again for me!

ACADEMIC OUTLINE
"The Corinthians and Spiritual Gifts" (1 Cor. 12)
Point #1 –The Source of the Corinthians' Gifts.
Point #2 –The Function of the Corinthians' Gifts.
Point #3 –The Purpose of the Corinthians' Gifts.

What's *wrong* with this outline?

- It is

- It is

- It is

- It is not about either

A LIFE-CHANGING OUTLINE
"Using Your Gifts" (1 Cor. 12)
Point #1 – God Gave You Gifts
Point #2 – God Gave You Gifts to Use
Point #3 – God Gives You Gifts for the Benefit of the Body

What's *right* about this outline?

- It is

- It is

- It is

ACADEMIC OUTLINE
**"*A More Excellent Way" (1 Cor. 13)*
by J.T. Crabtree (1983 Preacher's Annual)

Point #1 – Its Ministry of Healing
Point #2 – Its Simplicity of Language
Point #3 – Its Competency for Problem Solving
Point #4 – Its Superiority of Value

What's *wrong* with this outline?

- It uses

- It uses

- It is

A LIFE-CHANGING OUTLINE
"How Your Love Can Change Others" (same points rephrased)
1. Your Love Heals!
2. Your Love Speaks!
3. Your Love Can Solve Problems!
4. Your Love Is of Great Value!

"The way I approach a sermon has changed. I used to concentrate on what the text says ...how I could make it mean something to somebody else. Now I ask, <u>What does God want these people to hear?</u> <u>My preaching was academic; now it's more personal.</u>.. Everybody I talk to carries some pain. Woe to that church that doesn't recognize people's needs..." Warren Wiersbe. (After 40 years of preaching)

11. SUGGEST A _____
"Go and do likewise." Luke 10:37

SMART Assignments are

S

M

A

R

T

ARRANGE

*"The preacher… **<u>arranged</u>** many proverbs…"* Eccl. 12:9b (NASB)

The _____should determine the _____of your message but

the way people _____ should determine the _____ of

your message.

Typical Sermon Structures

A

I. Point describing the text
    II.   Point describing the text
    III. Point describing the text
  IV.   Point describing the text
       Application

B

I. Point describing the text
     Application
II. Point describing the text
     Application
III. Point describing the text
      Application

PURPOSE-DRIVEN OUTLINE

I. Present tense application statement
    Content of the text
II. Present tense application statement
    Content of the text
III. Present tense application statement
    Content of the text

IF THE POINT OF THE MESSAGE IS APPLICATION

THEN MY APPLICATIONS _____!

HOW TO ARRANGE YOUR OUTLINE FOR MAXIMUM IMPACT

1. KEEP _____

"Television has destroyed linear thinking." Haddon Robinson

Beware of alliterations!

It is more important to be _____ than cute.

2. GET TO_____

3. STATE YOUR POINTS _____
Many outlines don't say anything!

Luke 18:6-8
1. The helpless
2. The helper

3. The appeal
4. The encouragements
(From Power in Expository Preaching, Whitesell)

4. MAKE SURE YOUR POINTS HAVE _____

One way to create unity: use *"Category Words"*

SAMPLE CATEGORY WORDS

Abuses	Acts	Advantages	Affirmations
Aims	Alternatives	Answers	Approaches
Arguments	Aspects	Assurances	Attitudes
Attributes	Barriers	Beliefs	Benefits
Blessings	Causes	Certainties	Challenges
Changes	Commitments	Conditions	Consequences
Contrasts	Dangers	Decisions	Demands
Differences	Disciplines	Discoveries	Duties
Essentials	Evidences	Examples	Expectations
Expressions	Facets	Factors	Facts
Failures	Fears	Features	Fundamentals
Gifts	Groups	Habits	Hopes

And more and more!

5. MAKE SURE YOUR POINTS FOLLOW A _____

Your message must have _____ if you want to move people!

OUTLINES WITH MOVEMENT

1. TELL THEM WHY	1. ESTABLISH A NEED	1. WHAT?
2. SHOW THEM HOW	2. GIVE PERSONAL EXAMPLES	2. SO WHAT?
3. PRESENT A PLAN	3. NOW WHAT?	
4. OFFER HOPE		
5. CALL FOR COMMITMENT		
6. EXPECT RESULTS		

6. ARRANGE YOUR POINTS TO CLIMAX WITH _____.

7. ARRANGE YOUR POINTS TO USE

" _____ **"**

Five Principles For Financial Stability
1. Keep good records.
2. Plan your spending.
3. Save for the future.
4. Return 10% to God.
5. Enjoy what you have

8. CONSIDER HOW YOUR POINTS _____ WHEN ARRANGING THEM.

9. PROVIDE AN OUTLINE WITH THE BIBLE VERSES WRITTEN OUT.

BENEFITS

- The unchurched _____

- It _____ in finding a text.

- You can cover _____

- You can have everyone _____

- They can _____

- It can be the basis for _____

- It allows you to use _____

- It increases _____

- Without it people forget _____

F _____ **&** _____
"The Preacher sought to find delightful words..." Eccl. 12:10 (NASB)

FASHION

"If words are to enter people's hearts and bear fruit, they must be the right words, shaped to pass defenses and explode silently and effectually within their minds."
J.B. Phillips

CHOOSING JUST THE RIGHT WORDS

"When wise people speak, <u>they make knowledge attractive</u>..." Prov. 15:2 (GN)

"A wise, mature person is known for his understanding. <u>The more pleasant his words, the more persuasive he is."</u> Prov. 16:21 (GN)

"Be pleasant and hold their interest when you speak the message. <u>Choose your words carefully</u> and be ready to give answers to anyone who asks questions."
  Col. 4:6 (CEV)

Tomorrow's Session: Communicating To Change Lives
6 Questions that Changed The Way I Deliver Messages

1. What is the most <u>practical</u> way to say it?
   Tell them why & Show them how

2. What is the most <u>positive</u> way to say it?

3 What is the most <u>encouraging</u> way to say it?

4. What is the <u>simplest</u> way to say it?
   Avoid using religious terms

5. What is the most <u>personal</u> way to say it?
   The most personal is the most powerful way.

6. What is the most <u>interesting</u> way to say it?

 FLAVOR

*"Let your speech always be gracious, **seasoned with salt**…"* Col. 4:6 (RSV)

*"Talk to them agreeably and **with a flavor of wit**, and try to fit your answers to the needs of each one."* Col. 4:6 (JB)

 "If you think the gathering of biblical facts and standing up with a Bible in your hand will automatically equip you to communicate well, you are deeply mistaken. It will not. **You must work at being interesting.** Boredom is a gross violation, being dull is a grave offense, and irrelevance is a disgrace to the Gospel. Too often these three crimes go unpunished and we preachers are the criminals." Chuck Swindoll

3 FLAVOR ENHANCERS

1. Flavor with _____

"Jesus always used stories and illustrations like these when speaking to the crowds. In fact, <u>he never spoke to them without using such parables</u>."
     Matt. 13:34 (NLT)

     Never make a point _____

     SUGGESTIONS

- Throw away

-       Best sources:

-       Check your motive

-       Get permission

-       Tell the truth

-       Think through

-       Eliminate

-       Use

2. Flavor with _____
          "A cheerful heart is good medicine…" Prov. 17:22 (NIV)

          "The Son of man came enjoying life…" Luke 7:34 (Ph)

          "The large crowd listened to Jesus with delight" Mark 12:37

3. Flavor with _____

          1.

          2.

3.

4.

T_____ and _____

TRIM

1. TRIM _____

2. TRIM _____

Warning: Describing too much detail of a text can actually
hide or dilute the power of the text!

More does not mean better!
Slower does not mean deeper!

"A lot of preaching has too much brains put into it, and not enough guts."
Howard Hendricks

3. TRIM _____

4. TRIM _____

TIE TOGETHER

1. **YOUR INTRODUCTION**

4 Purposes

1. To _____

You must establish a _____before you can get a _____

2. To _____

3. To _____

4. To answer the question_____

2. Your transitions

3. Your conclusion: the call for commitment

MISTAKES TO AVOID

1. Don't _____

2. Don't say *"In conclusion"* _____

3. Don't blame _____

4. Don't _____

5. Don't add _____

WHAT TO DO

1. Always _____

2. End _____

3. Have the courage to _____

WAYS TO CONCLUDE

- Restate _____

- Use a _____

- Use a _____

The best conclusions:

- Write out _____

- Rewrite your conclusion _____

- Always offer an opportunity to _____ and _____ people to respond.

HOW TO GIVE AN INVITATION TO COMMITMENT

- Clearly explain _____

- Plan out _____

- Lead unbelievers _____

- Don't _____ the invitation.

- Don't create _____

- Offer a _____ with _____

- Expect people _____

3. YOUR TITLE:
Usually the last thing I do is think up the title.

HOW TO CRAFT A MESSAGE
Purpose –Driven Preaching

Collect & categorize

Research & reflect

Apply & arrange

Fashion & flavor

Trim & tie together.

"Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth." **2 Tim. 2:15**

PLANNING YOUR PREACHING

"Preach the Word; <u>BE PREPARED</u> in season and out of season; correct, rebuke and encourage--with great patience and <u>careful instruction</u>."   2 Tim. 4:2 (NIV)

You can't grow a healthy church _____

PLANNING IS BIBLICAL

- _____**plans!**   (Eph. 1:11)

- _____**planned his ministry.**   (Luke 4:43, 13:33,19:5; John 10:16, etc)

- _____**planned his ministry.** (Rom. 1:13, 15:24; 2 Cor. 1:15-16 etc.)

- **The Bible tells us to plan.**
  "The plans of the diligent lead surely to advantage." Prov. 21:5 (NASB)

THE BENEFITS OF PLANNING

1. Planning helps me offer a _____

2. Planning allows me to _____

3. Planning allows me to _____

4. Planning allows me to _____

5. Planning allows me to _____

6. Planning allows me to _____

7. Planning is a _____

3 Cautions about Planning:

1. It must be done _____
"Commit to the Lord whatever you do, and your plans will succeed." Prov. 16:3 (NIV)

2. It must be done _____
"*We may make our plans, but God has the last word."* Prov. 16:1 (GN)

3. It helps to _____
"Plans fail for lack of counsel, but with many advisers they succeed." Prov. 15:22 (NIV)

WHERE DO YOU START IN PLANNING YOUR PREACHING?

1. START WHERE _____ **STARTED!**

About 90% of Jesus' preaching was_____

Jesus' preaching agenda:
*"The Spirit of the Lord is upon me, for he has appointed me to preach **Good News** to the poor. He has sent me to proclaim that captives **will be released**, that the blind **will see**, that the downtrodden **will be freed** from their oppressors, and that the time of **the Lord's favor** has come."* Luke 4:18-19 (NLT)

"I find it unconscionable that there are expositors out there who take God's Word and deliver it as if there is no hurting world out there. They are totally oblivious to the needs of the people." Erwin Lutzer, pastor, Moody Bible Church

A sermon that does not meet any human need is not _____!

>*"But everyone who prophesies speaks to men <u>for their strengthening</u>, <u>encouragement</u> and <u>comfort</u>."* 1 Cor. 14:3 (NIV)

strengthening =

encouragement =

comfort =

"I always make this my rule: **That those who hear me may profit** from the teaching I put forward … **If I have not that affection**, and do not procure <u>the edification of</u> <u>those who hear me,</u> **I am a sacrilege, profaning God's Word**."   John Calvin

Both the Old Testament and the New Testament illustrate the theological truth that **God chooses to reveal himself to man** *according to our needs*!

Example: The "names" of God

To those who needed …
a miracle …. Jehovah-Jireh   (*I am your provider*)
comfort …   Jehovah-Shalom (*I am your peace*)
salvation…   Jehovah-tsidkenu (*I am your righteousness*)

2. START WHERE _____ SAYS TO START!

>*"(Speak) ONLY <u>what is helpful</u> for building others up <u>**according to their needs**</u>, <u>**that it may benefit those who listen**</u>."*   Eph. 4:29 (NIV)

*"When you talk, do not say harmful things, <u>**but say what people need**</u>--words that will help others become stronger. Then what you say will do good to those who listen to you."* Eph. 4:29 (NCV)

In communication - you ALWAYS start with _____

***"Jesus knew their thoughts..."*   Luke 11:17**

• What are their _____?

• What are their _____?

©Purpose Driven: Rick Warren

• What are their_____?

RAS: Your Reticular Activating System

Three Things Get Our Attention:

1. Things we

2. Things that are

3. Things that

Establish in your mind:

- Where the congregation _____

- Where it _____

- What I need to say to help _____

HOW TO DISCOVER THE NEEDS OF YOUR CONGREGATION

1. _____ to them.

2. _____ of your people.

Questions you could ask:

- What question would you like to ask God?

- What are the greatest stresses in your life?

- What is the biggest issue in your marriage?

Complete: What do you say to someone when…..?

3. _____, think, and _____

THINK THROUGH A *PROFILE* OF YOUR CONGREGATION

What are their…

-

-

-

-

-

-

-

-

-

THINK THROUGH THE 5 LEVELS OF LEARNING
(Ch. 18 of The Purpose Driven Church)

- What _____of the Bible is needed?

 "My people are destroyed for lack of knowledge" Hosea 4:6

- What _____ do our people need to develop?

"The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them because they are spiritually discerned." 1 Cor. 2:14 (NIV)

- What _____ do our people need to develop?

"The faith which you have, have as your own conviction before God."
Rom. 14:22a (NASB)

- What _____ do our people need to develop?

"*If the ax is dull and its edge unsharpened, more strength is needed but skill will bring success.*" Eccl. 10:10 (NIV)

- What _____needs to be formed in their lives?

"*We must become like a mature person, growing until we become like Christ and have his perfection.*" Eph. 4:13b (NCV)

    4.   Look at _____

        Pay attention to

HOW I DO IT

1. During the previous year – I've been collecting ideas.
My "Bucket File"

2. Get away for a couple of days to plan a half-year or year.
     Goal: Not to schedule every week but to settle series themes.
        "Planning with spontaneity"

3. I take…
      1.

      2.

      3.

      4.

4. I think about the needs of people today and make a list of what I know about people I'll be preaching to this next year. (Our culture and context)

WHAT I KNOW ABOUT PEOPLE & OUR CULTURE IN 2000
(AND POSSIBLE CORRESPONDING SERIES)

Life is speeding up – people are tired and numb from overload. (MARGIN SERIES)

Life has more choices- series on decision-making. Life is getting more complicated – people would like to simplify their lives. (DECISION MAKING SERIES)

Life is changing constantly the pace of change has shifted into high gear. (SERIES ON CHANGE)

People are over-stimulated: noise, media, information, busyness (SPIRITUAL DISCIPLINES)

There is no longer an accepted standard of values- truth is dying. We live in a society where everything is accepted as plausible and nothing is certain. (WHY TRUTH MATTERS SERIES)

The Internet is changing everything. (CONNECTING SERIES) Gallup: 4 out of 10 people have feelings of intense loneliness.

People are doctrinally & Biblically illiterate and apologetically unequipped. Many are born again- but not grounded in the faith. Christians are hungry for a reasonable basis for their faith. (TOUGH QUESTIONS- APOLOGETICS SERIES)

Unbelievers are interested in spirituality but not necessarily Christianity and the church. The rise of alternative belief systems in a pluralistic culture. (SPIRITUAL COUNTERFEIT SERIES)

People are looking for a sense of significance. (SEARCH FOR SIGNIFICANCE- ECCLESIASTES)

Gallup: There is no lifestyle difference between Christians & unbelievers. (WHAT'S ON YOUR MIND SERIES/ COUNTER CULTURE LIVING)

People need encouragement- there are many walking wounded. (SUDDEN STORMS SERIES)

The #1 topic OC residents most interested in: Family. (FAMILY SERIES)

OC survey; the thing people are least happy with- their finances. (FINANCES MINI-SERIES)

People are more visual/graphical and digital oriented. – Use more visuals

Make a list of the reasons/motives people come to Christ.

©Purpose Driven: Rick Warren

5. I pray and ask God…

- *What do you want to these people this next year?*
- *Where do you want to take them?*
- *What do we need to emphasize for health & balance & growth?*
- *Where do we need to grow as a church body? (corporate aspect)*

I think about the purposes of the church & how I will emphasize them.

6. I try to identify from _____ series for the year**.**

What I am looking for most is_____

- Balance in _____

- Balance in _____

- Balance in _____ (1 Cor. 14:3)

All *comfort* & no *challenge* produces a

All *challenge* & no *comfort* produces a

Identify the emotional stance of each message:
Ask:

- Balance in covering all _____

Examples

"You Are Shaped For Significance" - a series to mobilize people for ministry
"The Six Stages of Faith" - a series on how God matures us
"*Learning to Hear God's Voice*" - series on worship

"*Answering Life's Toughest Questions*" - prepared people to do evangelism
For maximum life-change..
     I often schedule a series to _____.

MAJOR WEEKEND SERIES IN 1999

GETTING READY FOR YOUR FUTURE (Pastoral challenge-2 wks)
FIGURING OUT YOUR FINANCES (2 wks)
BUILDING BRIDGES (Relational – 8 wks)
HOW GOD MEETS YOUR DEEPEST NEEDS (Doctrinal-Names of God 10 wks)
SMART LIVING (Proverbs – 8 wks)
    ESSENTIALS FOR 21ST CENTURY LIVING (Purposes of the Church-8 wks)
    (Coincided with the 8 week Millennial Member Campaign)
    HOW TO DEAL WITH HOW YOU FEEL (6 wks))

MAJOR WEEKEND SERIES IN 1998

    GOOD NEWS ABOUT GRACE (Doctrinal - 10 wks)
    GROWING A HEALTHY FAMILY (Relational - 4 wks)
    MAKING A DIFFERENCE IN OUR WORLD (Ethical - 4 wks)
    MANAGING STRESS (Encouraging - 4 wks)
    GOD'S GIFT OF SEX (Ethical - 5 wks)
    HARD QUESTIONS (Spiritual maturity - 4 wks)

MAJOR MIDWEEK SERIES IN 1998 & 1999
    THE DIFFICULT SAYINGS OF JESUS
    THE BOOK OF PHILIPPIANS (10 wks)
    THE BOOK OF ROMANS (25 wks)
    THE BOOKS OF 1 & 2 THESSALONIANS (8 wks)
    THE BOOK OF REVELATION (14 wks)

Some of the individual messages
    How to Make a Fresh Start *(New Year)*
    Why Do I Need a Church Family? *(**Membership**)*
    When God Says No *(Comfort)*
    The Encouragement of Easter *(Easter)*
    How to Say No to Temptation
    Avoiding Personal Burnout
    How to Break a Bad Habit
    Finding Time for What's Important *(**Ministry**)*
    What On Earth Is God Doing? *(**Missions**)*
    How We Grow to Maturity *(**Maturity**)*
    What We Have to be Grateful For *(**Magnification**)*
    Christmas Messages (3)

There are some themes you MUST come back to *every single year*.

"Careful planning puts you ahead in the long run; hurry and scurry puts you further behind."   Pr. 21:5 (Message)

COMMUNICATING TO CHANGE LIVES

Delivery with Impact

*"Intelligent people think before they speak; what they say is then **more persuasive**."*
Pr. 16:23 (GN)

*"The **wise man's words** are like goads that **spur to action**."* Eccl. 12:11 (LB)

Background: Why I changed my preaching style

OUR PREACHING MODEL: JESUS CHRIST

*"The Father who sent me commanded me **what to say** and **how to say it**."* John 12:49

EIGHT QUESTIONS I ASK WHEN PREPARING MESSAGES

I.   To whom _____?

*"Whatever a person is like, **I try to find common ground with him** so he will let me tell him about Christ and let Christ save him. I do this to get the Gospel to them..."*
1 Cor. 9:22-23 (LB)

*"(Speak) only what is **helpful** for building others up **according to their needs**, that it may **benefit** those who listen."* Eph. 4:29

Three Things Get Our Attention: (Reticular Activating System)

1. Things we *value.*

2. Things that *threaten* us.

3. Things that are *unique*.

II.   What does the Bible say about _____?
          Use the C.R.A.F.T. method

"All scripture is inspired by God and is useful for teaching the faith and correcting error, for resetting the direction of a man's life and **training him in good living**."
   2 Tim. 3:16 (Ph)

   Jesus always spoke to people's needs, hurts, or interests:

   "He has appointed me to preach **Good News** to the poor; he has sent me to **heal the broken**-**hearted** and to announce that captives shall be **released**, and the blind shall **see**, that the downtrodden shall be **freed** from their oppressors, and that God is ready to **give blessings** to all who come to him." *Luke 4:18-19 (LB)*

   We don't have to make the Bible relevant. It is!

   But we do have to _____ its relevance by _____
   it to today's needs.

   • Weekend seeker services: Verse- _____ -verse (topical) exposition

   • Midweek believer's service: Verse- _____ -verse (book) exposition

III.   What is the most _____ way to say it?

   "Don't only hear the message, but put it into **practice**, otherwise you are merely deluding yourselves." *James 1:22 (Ph)*

*(Jesus) "...Now **go and do** likewise."* Luke 10:37

If the goal of preaching is changed lives, then _____ is the primary task of preaching!

"You must tell them the sort of **<u>character</u>** which should spring from sound teaching." *Titus 2:1 (Ph)*

It's not enough just to interpret the text!

*"It is for you, then, to **<u>preach the behavior</u>** which goes with healthy doctrine."* Titus 2:1 (JB)

how to make your preaching more practical

A. Always aim for a _____

"...**<u>teach them to DO</u>** everything I have commanded you..." *Matt. 28:20 (CEV)*

B. Tell them _____

C. Show them _____
   *"He wrote to teach his people **<u>how to live</u>** – **<u>how to act</u>** in every circumstance"* Prov. 1:2 (LB)

"The words of Peter moved them deeply, and they said to him...**<u>'What should we do?</u>**'" *Acts 2:37 (LB)*

We need less " _____ -to" preaching and more " _____ -to" preaching!

*"**The wise person teaches others <u>how to live</u>.**"* Pr. 11:20 (NCV)

IV. What is the most _____ way to say it?

"A wise, mature person is known for his understanding. The more **pleasant his words**, the more **persuasive** he is." *Prov. 16:21 (GN)*

Negative sermons fill a church with:

"Be **<u>tactful</u>** with those who are not Christians...Talk to them **<u>agreeably</u>**..."

Col. 4:5-6 (JB)

Jesus never tried to convert anyone with:

Our basic message to the unchurched:

When preparing a message ask:

1.   Is the _____ Good News?

2.   Does my _____ imply Good News?

"Do not use harmful words in talking but only <u>helpful words</u>, the kind that build up..."
Eph. 4:29a (GN)

How to preach against sin in a positive way:

How to preach on negative passages:

V.   What is the most _____ way to say it?

"A word of encouragement does wonders!" *Prov. 12:25 (LB)*

"**<u>Everything</u>** that was written in the past was written to teach us, so that through endurance and the **<u>encouragement of the Scriptures</u>**, we might have hope."
Rom. 15:4 (NIV)

Three Fundamental Needs of People

• To have their faith reinforced

• To have their hope renewed

• To have their love restored

It's not a sin to help people feel good!

The Key To Encouraging Personal Change:
Don't tell it like it is.

Instead tell it _____!

DEFINITION OF PROPHESY:

"Everyone who prophesies speaks to men for their strengthening, encouragement, and comfort." *1 Cor. 14:3*

"(Pharisees) pile up back-breaking burdens and lay them on other men's shoulders." Matt. 23:4 (Ph)

VI.   What is the _____ way to say it?

"When I came to you, it was **not with any show of oratory** or philosophy, but **simply to tell you** what God has guaranteed." *1 Cor. 2:1 (JB)*

"My preaching was very plain, **not with a lot of oratory**..."   *1 Cor. 2:4 (LB)*

"Oratory" only works on people who are _____

"**Your speech should be unaffected** and logical so that your opponents may feel ashamed at finding **nothing** in which to pick holes." *Titus 2:8 (Ph)*

Jesus taught profound truths in _____.

*"...the **common** people heard him gladly."* Mark 12:37 (KJV)

"You don't really understand something unless you can explain it in a simple way."
Albert Einstein

SIMPLE DOESN'T MEAN _____!

"I fear...(Satan) will corrupt you from the simplicity that is in Christ."
2 Cor. 11:3 (KJV)

We forget _____% of what we hear in 72 hours.

HOW TO SIMPLIFY YOUR MESSAGES

    1.   Condense the message into _____

    2.   Avoid using _____

    3.   Keep your outline _____

    4.   Make your applications the _____

    5.   Put a verb in each point!

CONTENT OUTLINES VS. COMMUNICATION OUTLINES

If you want to change lives:

Use an outline that communicates the _____ of the text

instead of one that just describes the _____ of the text.

The Bible should determine the _____ of your message.

People's needs should determine the _____.

A BASIC COMMUNICATION OUTLINE

    1. Establish a Need

    2. Give Personal Examples

    3. Present a Plan

4. Offer Hope

5. Call for Commitment

6. Expect Results

VII. What is the most _____ way to say it?

"We have **spoken frankly** to you, we have opened our hearts wide."
2 Cor. 6:11(GN)

"We were delighted to share with you, not only the gospel of God **but our own lives as well**." *1 Thess. 2:8 (NIV)*

Effect of TV: People are more _____

Dr. Flavil Yeakley's Ph.D. Dissertation:

Three Types of Evangelistic Communicators:

1. "Manipulative Monologue" (salesman preacher) hard sell, heavy persuasion, pressure
2. "Information Transmission" (teaching preacher) emphasize Bible knowledge and information, understanding certain facts/doctrines

3. "Non-Manipulative Dialogue" (friend/relational preacher)

Yeakley then studied over 1,000 churches: RESULTS

Regarding Evangelism

• In High Growth Churches _____ pastors were #3
(Non-Manipulative dialogue)

• In Medium Growth Churches _____ pastors were #1
(Salesman monologue)

• In Low Growth Churches _____ pastors were #2
(Information transmitters)

Regarding Preaching Style

• High Growth - _____   % pastors were perceived as **positive** in their preaching.

• Medium Growth - _____   % pastors were perceived as **_negative_** in their preaching.

• Low Growth - _____   % pastors were perceived as **_negative_** in their preaching.

HOW TO PREACH WITH IMPACT

    1. Honestly share your _____

   "I want you to know about the hard times we went through in Asia. We were really crushed and overwhelmed and feared we would never live through it." *2 Cor. 1:8 (LB)*

    2. Honestly share where you are _____

"When we brought you the Good News, it was not just meaningless chatter to you; <u>no, you listened with great interest</u>. What we told you <u>produced</u> a powerful effect upon you,…you know how <u>our very lives were further proof</u> to you of the truth <u>of our message</u>." *1 Th. 1:5 (LB)*

    3. Share what you are _____

*"Our gospel came to you...**with deep conviction**."* 1 Thess. 1:5a

        MY RULE: If I don't **feel** it, I _____

VIII.   What is the most _____ way to say it?

   "Be wise in the way you act toward unbelievers...**your speech should always be pleasant and interesting**..."   *Col. 4:5-6 (GN)*

   "When wise people speak, they make knowledge **attractive**." *Prov. 15:2 (GN)*

   "For the Preacher was not only a wise man but a good teacher; he not only taught what he knew to the people, but taught them **in an interesting manner**."
    Eccl. 12:10 (LB)

"Capturing and holding the attention for an extended period of time"
= the definition of _____

In today's culture, dull preaching is: _____

HOW TO KEEP IT INTERESTING

1.   Vary _____

2.   Never make a point without _____

3.   Tell _____

"Jesus constantly used these illustrations when speaking to the crowds. In fact...**he never spoke to them without at least one illustration.**" *Matt. 13:34-35 (LB)*

Dress your principles in personalities!

4.   Use _____

"Talk to (unbelievers) agreeably and **with a flavor of wit**, and try to fit your answers to the needs of each one." *Col. 4:6 (JB)*

"The large crowd listened to Jesus <u>with delight</u>." Mark 12:37 (NIV)

Benefits of humor

• It _____ people.

• It makes _____ more palatable.

• It creates _____.

THE MOST IMPORTANT KEY TO EFFECTIVE, PERSUASIVE PREACHING:

_____

"If I have no love, my speech is no more than a noisy gong or a clanging bell."
1 Cor. 13:1 (GN)

#1 Factor in Communication: _____

"Concentrate...on being a workman with nothing to be ashamed of, and who **knows how to use the Word of truth to the best advantage**." 2 Tim. 2:15 (Ph)

MY CHALLENGE TO YOU:

COMMIT THE REST OF YOUR LIFE TO LEARNING

TO BECOME A MASTER COMMUNICATOR!

HOW?

1. _____

The value of *listening* to sermons, not just reading them:

You become a good communicator by _____ to good communicators!

2. _____
        Paul: *"Keep putting into practice all you learned from me and heard from me and saw me doing, and the God of peace will be with you."* Phil. 4:9 (NLT)

3. _____

***"Then the Lord reached out his hand and touched my mouth. He said to me, 'See, I am putting my words in your mouth.'"* Jer. 1:9 (NCV)**

PERSONAL ACTION LIST

1. **THINGS I CAN DO IMMEDIATELY AS SOON AS I GET HOME**

2. **THINGS I CAN DO THIS YEAR**

3. **THINGS THAT REQUIRE SOME THOUGHT**

Fill In the Blank Key for Purpose in Preaching Handouts

Page 1
To make us like Jesus
Think
Feel act
Conviction   Character   Conduct
Page 2
Circumstances
Applying God's Word to my life
Look at, remember, do
Pastors are using a method and style of preaching that doesn't do this
Page 3
Means to an end
Page 4
Life change
Character
Conduct
A history book   a manual for life
To change lives   increase Bible knowledge
Page 5
Corporate   Individual
Application
Bridge builders
Page 6
Never change
Apply   Always changing
Study text
Timeless truth
Your audience
To be loved
Their lives to count
Life is empty without Christ
Carrying a load of guilt
Bitterness
Fear of death
Page 7
To their situation
Assume that
Leave it to the Holy Spirit
Convicting
In our own lives
More time and effort
Simplistic
How to do it

Importance
Produces pride
Brings judgment
50
50
100
80
60
90
Page 8
Obedience
To do
To do something
Do
Page 9
On a belief
A lie I'm believing
In the mind
Their beliefs
A waster of time repentance
Applied word of God does
Page 10
Result of fruit
Preaching for repentance
Enlighten the mind   Engage the mind   Engage the emotion   Challenge the
will
Will you
Page 11
Centered   Explaining   Applying   Life change
Page 12
Collect   Categorize
Bible verses
Context
Page 13
Collecting
Words
Topical Bible
Page 14
Similarities
Recurring
Every day of your life
Research   Reflect
Say
Mean
Page 15
Meditation

Rush
After a time of rest
To me
Record
Apply   Arrange
So what   Now What
Page 16
Page 17
Believe   Behave
Not believe   Not behave
Page 18
Aim for a specific response
Think
Feel
Do
From your own life
Penetrating questions
Specific action steps
Practical examples
Hope
Page 19
Your points
A verb
Jesus or God
Personal pronouns
Page 20
Abstract
In third person
Past tense
God nor people
Personal
Practical
God centered
Complex language
Incomplete sentences
Passive
Page 21
Practical assignment
Specific
Motivational
Attainable
Relevant
Trackable
Text   Substance   Hear and learn   Structure
Page 22
Should be my points

It simple
Clear
The point quickly
In complete sentences
Unity and balance
Page 23
Clear logical progression
Movement
Commitment
Tension and release
Sound
Page 24
Don't bring Bibles
Relieves embarrassment
More material in less time
On the same translation
Review it later
Small group discussions
Multiple translations
Participation
90% of what they hear within 72 hours
Fashion   Flavor
Page 25
Page 26
Illustrations and quotes
Without a picture
All old illustration books
Internet, television, newspapers
Your transitions
Dramatic stories sparingly
Humor
Page 27
Special features
Public testimonies
Skits
Interviews
Film clips
Trim   Tie together
Words
Verses
Background materials
Your points
Page 28
To your purpose
Connect with your audience
Relationship   Response

Gain attention
Introduce the purpose of the message
Why should I listen
Just summarize your message
Unless you mean it
The clock for needing to conclude
Introduce anything new in your conclusion
A 4th or 5th you wish you would have said in the message
Point back to Christ in some way
With intensity
Ask for a specific response
Page 29
Your major points forcefully and personally
Compelling illustration
Piercing question
Sneak up on your hearers
Your closing prayers
After the first service if you have multiple services
Receive Christ
Expect
How you want them to respond
Your invitation
In a model prayer
Over extent
Confusion
New believer   Follow up packets
To respond to the love of Christ
Page 30-34
Page 35
Without planning
God
Jesus
Paul
Balance diet
Far in advance
Be more creative
Build momentum
Page 36
Take advantage of special days for evangelism
Promote the messages
Stress reliever
Prayerfully
With humility
Involve other people in your planning
Jesus
Page 37

A sermon
Builds up
Fires up
Holds up
The Bible
Your audience
Needs hurts
Interests
Page 38
Value
Unusual
Threaten us
Is
Needs to go
Them get there
Listen
Take a survey
Imagine   Pray
Page 39
Responsibilities
Deepest needs
Most common problems
Greatest fears & worries
Most common sins
Misguided values
Conflicts at work, home, school
Deepest hurts
Greatest opportunities
Knowledge
Perspectives
Convictions
Page 40
Skills
Character qualities
What's happening in our culture
Radio talk shows
Bible
Survey results
Bucket file
Church calendar
Page 41
8-12
Balance
Content
Style
Tone

Soft
Worn out
5 purposes of the church
Coincide with a program
Page 42-43
Page 44
Will I be preaching
Their needs
Page 45
Show   Applying
With
By
Practicle
Application
Page 46
Specific action
Why
How
Ought   How
Positive
Message
Title
Page 47
Promote the righteous alternative
In the most positive way possible
Encouraging
How God wants it to be
Simplest
Page 48
Already convinced
Simple ways
Superficial, shallow or simplistic
95%
Single sentence
Religious terms
Simple
Points of your outline
Page 49
Application
Content
Substance
Personal
Skeptical
Page 50
All
94%

87%
97%
75%
Struggles and weaknesses
Where you're making progress
Forget it
Page 51
Interesting
Entertainment
Unforgiveable
Delivery
A picture
Human interest stories
Humor
Relaxes
Painful truths
Positive emotions
Page 52
Love people
Likeability
Listen to sermons
Listening
Practice
Pray

Preaching for Life Change Discussion/Reflection Questions

The Purpose of Preaching

Rick states that the purpose of preaching is to develop conviction, character and conduct. Do you agree or disagree? What are some other overarching purposes for preaching?

Rick states that, "When we get people to look at, remember, and do God's Word, they are inevitably changed!" He states a problem, "Pastors are using a method and style of preaching that doesn't do this." Do you agree or disagree?

What is your reaction to Rick's statement, "If I intend to be a biblical preacher, my messages must always be to change lives not increase Bible knowledge."

How do you believe life change happens through the act of preaching? Warren's answer: application

Rick believes the most sermons are not built around application, do you agree or disagree?

What do you think about Rick's statement, "To produce lasting life-change you must enlighten the mind, engage the emotions and challenge the will." (know, feel, do) "Every message comes down to two words: Will you."

How to C.R.AF.T. A Message

Rick Warren's definition of expository preaching: "When the message is centered around explaining and applying the Bible for life change." What is your definition of expository preaching?

What is your system of collecting and categorizing sermon material?

What is your personal system of exegesis?

When and how do you reflect and meditate on the passage you are preaching on?

Rick gives ten points on how to put more applications into your message (see pp. 18, 19). Which of these did you see as particularly helpful? Are there any other techniques you are using to make your preaching more application oriented?

Rick states that a large number of preachers prepare academic sermon outline when they should be developing life-changing outlines. What are your thoughts on this?

On pages 22-24 of your handout, Rick outlines his technique for arranging an outline for maximum impact. Did you find any of these particularly helpful? Are there any you disagree with?

In reference to illustrating your sermons Rick recommends throwing away all your old illustration books? What is your response to his statement?

Rick believes an outline should accomplish four purposes (pg. 28). Are there any other things an introduction should accomplish?

What is the most important characteristic of a conclusion?

Planning Your Preaching

What are the benefits of planning your preaching? How can you plan preaching in a chapel where different chaplains rotate preaching?

What is your reaction to Rick's statement, "A sermon that does not meet any human need is not a sermon!"

How do you discover the needs of your congregation?

Show should the five levels of learning effect your planning (pg. 39, 40)?

How is a rotating pulpit beneficial to a congregation's health? How is it detrimental?

Should a chapel congregation have a preaching pastor who preaches most Sunday's?

Communicating to Change Lives

On page 45 Rick gives several suggestions on how you can make your preaching more practical. Do you agree or disagree with his emphasis?

Rick asks YBH (yes but how) when he listens to sermons. Why is that a good question to ask?

Respond to Rick's statement, "Negative sermons fill a church with negative people."

How do you compensate for the fact that we forget 95% of what we hear in 72 hours?

What is the value of honestly sharing your struggles and weaknesses from the pulpit?

The dictionary definition of entertainment is capturing and holding the attention for an extended period of time. How should that definition effect your preaching?

Warren says, "In today's culture, dull preaching is unforgivable." Respond to his statement.

Summary

What is the best thing you have learned from this teaching series?

How do you think you will adjust your preaching as a result of this instruction?

What did you most disagree with?

What is the most significant takeaway as it relates to preaching in the Contemporary Operating Environment, installation worship services and field worship services?

Chaplain Captains Career Course
Preaching Course

<u>Analyze Your Personal Model for Preaching Briefing Assignment</u>

- Prepare a briefing on your personal preaching model that reflects your faith tradition, ministry experiences and theological background.

- Present the briefing to your Staff Group.

- The briefing will be from 10-15 minutes in length.

- Simple slides in black and white only.

BOOK LIST FOR BRIEFINGS (ELO C)

Allen, Bob. *Sermon CPR,* (Beacon Hill Press of Kansas City)

Altrock, Chris. *Preaching to Pluralists: How to Proclaim Christ in a Postmodern Age.* (Chalice)

Carson, D.A. *Telling the Truth.* (Zondevan)

Gibson, Scott. *Preaching to a Shifting Culture.* (Baker Books)

Howe, Neil and Strauss, William. *Millenials Rising.* (Vintage Books)

Johnston, Graham MacPherson. *Preaching to a Postmodern World,* (Baker Academic)

Loscalzo, Craig. *Apologetic Preaching: Proclaiming Christ to a Postmodern World.* (Intervarsity Press)

McClure, John. Editor. *Listening to Listeners: Homiletical Case Studies*, (Chalice Press)

Murrow, David. *Why Men Hate Going to Church* (Nelson Books)

Nelson, Alan. *Creating Messages that Connect.* (Group Publishing)

Stone, Dave. *Refining Your Style: Learning from Respected Communicators,* (Group Publishing)

*Each of these books were selected because they address the task of preaching in light of the modern audience. As you read them, evaluate what they have to say as it relates to the task of preaching to your target audience, 18-25 year old soldiers and their families. What do they say about the context into which we communicate? How do culture, worldview, society, modern communication styles, media, etc. effect how listeners hear your sermons? How does the reading help you in conducting a "Target Audience Analysis" of the "Army of One Generation"?

As a team, prepare a 50 minute briefing on the book you have chosen. As a part of the assignment provide your fellow students with a brief summary of the book which captures the author's main ideas.

Preaching Improvement Action Plan

Evaluation Guide

1. Format (10 pts.)   _____

Length of 1 1/2-2 pages (5 pts.)
Contains Need Description, Goal Statement and Learning Strategies (5 pts)

2. Need Description   (15 pts.)   _____

Analysis (8 pts.)
Statement of need (7 pts.)

3. Goal Statement (15 pts.)   _____

Concise (5 pts.)

Based on need statement (5 pts.)
Defines Outcome (5 pts.)

4. Learning Strategies (Knowing, Being, Doing and Interacting) (40 pts.) _____

One or more strategies under each strategy area (8 pts.)

Strategies appropriate for each strategy area (8 pts.)

Strategies are measurable (8 pts.)

Strategies state type of product (8 pts.)

Strategies state frequency or completion date (8 pts.)

5. Grammar, Punctuation and Spelling (10 pts.)   _____

6. Readability and Logical Coherence (10 pts.)   _____

                                        Total   _____

TSP NO: **56A7-702**

DATE: **23 April 2006**

TRAINING SUPPORT PACKAGE FOR TASK TITLE(S):

Preaching and Worship Practicum

US ARMY CHAPLAIN CENTER AND SCHOOL

THIS PACKAGE HAS BEEN DEVELOPED FOR: **Chaplain Captain Career Course/56A7, US Army Chaplain Center and School**

PROPONENT FOR THIS TSP IS: Commandant, U.S. Army Chaplain Center and School 10100 Lee Road, Fort Jackson, South Carolina 29207

FOREIGN DISCLOSURE RESTRICTIONS: FD1. The materials contained in this course have been reviewed by the course developers in coordination with the U.S. Army Chaplain Center and School foreign disclosure authority. This course is releasable to students from all requesting foreign countries without restrictions.

56A7-702: Preaching and Worship Practicum

SECTION I. ADMINISTRATIVE DATA

23 April 2006

All Courses Including This Lesson	**COURSE NUMBER**	**COURSE TITLE(S)**
	5-16-C22	Chaplain Captain Career Course

Task(s) Taught or Supported	<u>Number</u>	<u>Title</u>
	NA	

Task(s) Reinforced	**TASK NUMBER**	**TASK TITLE**
	805D-201-7011	Apply principles of religious support during pre-deployment and redeployment.

Academic Hours The academic hour(s) required to teach this **lesson** is (are) as follows:

	PEACETIME				MOB
	AC	**TASS Training Bns**		**AC/RC**	
	Resident Hrs: Min/MOI	AT/ADT Hrs: Min/MOI	IDT Hrs: Min/MOI	Non-res DL Hrs: Min/MOI	Hrs: Min/MOI
	:05 LE :55 CO 52:00 PE				
TEST	None				
TOTAL HOURS	53:00				

Test Lesson Number	**Hours**	**Lesson No.**	
	N/A		N/A

Prerequisite Lesson(s)	**LESSON NUMBER** None	**LESSON TITLE**

Security Clearance/ Access	None

None

Foreign Disclosure Restrictions	FD1. The materials contained in this course have been reviewed by the course developers in coordination with the U.S. Army Chaplain Center and School foreign disclosure authority. This course is releasable to students from all requesting foreign countries without restrictions.

References

Number	**Title**	**Date**	**Additional Information**
AR 165-1	Chaplain Activities in the United States Army	26 Jun 2000	AR 165-1
FM 1-05	Religious Support	18 Apr 2003	FM 1-05

Student Study Assignments	None

Instructor Requirements	One Small Group Instructor qualified as a Brigade Chaplain or equivalent experience. Graduate of the Instructor Training Course and the SGL Course.

Additional Support Personnel Requirements	None

Equipment Required	Standard USACHCS classroom set-up to include computer, screen and video projector.

Materials Required	INSTRUCTOR MATERIALS: None

STUDENT MATERIALS: Students' professional resources as well as resources found in library.

Classroom, Training Area, and Range Requirements	Standard USACHCS classroom. No range requirements.
Ammunition Requirements	None

Instructional Guidance

Before presenting this lesson, instructors must thoroughly prepare by studying this lesson and identified reference material.

As the facilitator, you are to use small group instruction methods to guide the class through this training. Ensure students conduct their scheduled meetings with their collaborative sermon teammates and conduct after action reviews after the scheduled chapel times. Develop a creative introduction to establish relevancy and motivation. Remember to guide the class through all the phases of the Adult Learning Model.

Scheduling Notes:
1. Students will be expected to plan, coordinate, research, and develop two (2) chapel services during the course. The preaching schedule will be given to the students with at least ten days to plan and execute the chapel service. The entire service will be at least 15 minutes and no longer than 20 minutes in length. The length of the sermon should be approximately 12-15 minutes.

2. Students will be broken into three/four person teams. These teams serve as collaborative sermon preparation teams. The preacher will submit a copy of his manuscript seven days prior to his teammates for their review and comment. This team will schedule a 20 minute conference with their teammate/preacher prior to the preaching date and provide their feedback and input. The preacher will then make appropriate adjustments and improvements based on feedback and submit that manuscript to the SGL prior to their preaching date.

3. Students who are fellow members of the preacher's staff group will fill out a written sermon evaluation form and submit them to the preacher. The preacher will then collate the data from the evaluations and present it to their respective SGL.

4. The SGL will conduct a ten minute "Homiletical Hotwash" after the chapel service is conducted. Only the Staff Group whose student preached will conduct a hotwash on that day.

5. ELOs C and D will follow after the chapel service (e.g., one hour after the chapel service is complete). With this said, due to class scheduling constraints, some flexibility regarding ELO C will be needed.

Branch Safety Mgr Approval	NAME	Rank	Position	Date
Safety	David Hann	LTC	Safety Officer	

Proponent Lesson Plan Approvals	NAME	Rank	Position	Date
Writer/Instructor	Marc Gauthier	CH (MAJ)	Instructor/ Writer	23 April 06
Course Developer	Alvin G. Shrum	CH (MAJ)	C4 Developer	
Division Chief	Alvin Sykes	CH (LTC)	Chief, OTD	
Combat Dev.	Jonathan Gibbs	CH (LTC)	CD	
Equal Opportunity	Bryan Bearer	SFC	EO	
Task Analyst	Allen Kovach	CH (LTC)	Officer Task Analyst	
Senior Developer	Kenneth W. Bush	CH (LTC)	Chief, TDD	
Chief ISM	Cindy Munn	GS-13	Chief, ISM	
TD	Robert Eldridge	COL	TD	
Asst Commandant	David A. Kenehan	CH (COL)	Assistant Commandant	
Commandant	Paul Vicalvi	CH (COL)	Commandant	
Knowledge MGT Officer	Paul Villano	GS-12	Knowledge MGT Officer	

SECTION II. INTRODUCTION

> **Method of instruction: LE**
> **Instructor to student ratio is 1:16**
> **Time of instruction (minutes): 20**
> **Media: None**
> **References: FM 1-05**
> **Security Classification: None**

NOTE: Show (Slide 2)

Motivator: All of you come to this course with different experiences, skill sets and backgrounds in the preparation and delivery of sermons. The goal of this preaching practicum is to take you where you are and by the end of this course move you farther in your confidence, competence and experience as a preacher to soldiers, families and DA civilians. We want you to develop your critical thinking, listening and evaluation skills in the preparation and delivery of messages. Think of this as an opportunity for a homiletical tune-up. When you leave here our hope is that you will be able to prepare and evaluate your messages and evaluate your peers and the future chaplains that you will supervise more effectively.

Terminal Learning Objective

Note: Inform the students of the following terminal learning objective requirements (Slide 3).

At the completion of this lesson you (the student) will:

TASK:	Coordinate the conduct of a service of worship and prepare an appropriate message for the service.
CONDITION:	Given instruction on preaching and worship, input from fellow students and the opportunity to supervise a team of C4 students in a worship setting, and participation in daily chapel services.
STANDARD:	The students will coordinate the conduct of a worship service, prepare and deliver two sermons without notes as a part of the worship experience, receive evaluation from fellow students and summarize the student's evaluation of the service and the message.

Safety Requirements	None

Risk Assessment Level	Low risk.

Environmental Considerations	It is the responsibility of all soldiers and DA civilians to protect the environment from damage. No environmental considerations.

Evaluation	None

Instructional

Lead-in: This morning we will begin by considering the characteristics an effective chapel service. What are the critical components of a worship service? There are many. Arguably one of the most critical elements to worship is the sermon. We worship through speaking the message, hearing the message and most importantly by responding to the message so our lives move into greater conformity to God's will for our lives.

Our goal in this instruction is to sharpen your critical skills as they apply to preaching. This practicum should make you better able to prepare, listen to and evaluate your preaching and messages as well as those of other preachers. This course could be considered the "iron sharpens iron" of homiletics as you invest in each other's lives and abilities as they relate to preaching.

SECTION III. PRESENTATION

ELO A.
TASK: Plan a worship service.
CONDITION: Given instruction on preaching and worship, the opportunity
                 to supervise a team of C4 students in a worship setting, and
                 participation in daily chapel services.
STANDARD: The student will conduct two worship services with a team of
                 two other students.

ELO B.
TASK: Deliver two sermons/homilies utilizing at least one technique
                 that you have never before used, sermons must be thoroughly
                 prepared and effectively organized and preached during the
                 USACHCHS (or its equivalent) chapel services.
CONDITION: Given instruction on preaching and worship, the opportunity
                 to supervise a team of C4 students in a worship setting, and
                 participation in daily chapel services.
STANDARD: The student will present two (12 – 15 minutes)
                 sermons/homilies.

**1. Learning Step/Activity 1 – Plan and execute a twenty minute chapel service
which includes appropriate elements of worship to include sermon, music, readings
and prayer.**

Method of instruction: CO

Instructor to student ratio is 1:16

Time of instruction in minutes: 40

Media: Projected Media

References: AR 165-1 and FM 1-05

Security Classification: None

Note**: (Show slide 4)**

Plan and execute a 20 minute chapel service
During your time in the Chaplain Captain's Career Course you will have at least
two opportunities to plan and execute a twenty minute chapel service. Each

morning at 0800, Monday through Friday the U.S. Army Chaplain School and Center has a chapel service from 0800-0820. As the designated leader and preacher it is your responsibility to plan and execute the service. Make sure you include all necessary elements to include songs, prayers, readings and the message. All the components of your service should support the message, main idea and theme of your sermon. Ensure you involve fellow students both C4 and CHOBLC into the service to lead worship, play an instrument, sing, etc.

Prepare a 12-15 minute message.

The message you preach will be approximately 12 to 15 minutes (do not exceed the time limits given). The service must end no later than 0820. The message must be completely written in manuscript form. Write out the message as you would preach it. Concentrate on identifying the main idea, application, flow of thought and solid introduction and conclusion. When you preach your messages you will be evaluated by your fellow Staff Group Members.

In preaching the messages you are encouraged to preach them without notes. If you use notes use a minimum of material in the pulpit (bare outline, specific quotes, Bible passages). You might be asking why should I try to preach without notes or minimal notes?

In speaking to today's soldiers the most effective means of communication is direct. If they are not developing an emotional connection with you, they will likely not listen regardless of the quality of the content of their message. Preaching without notes allows you to connect and communicate with them with greater success.

Most forms of public communication are without notes. If you look at TV newscasts or speeches the speakers have no notes. I know you're thinking they have a teleprompter. But to the audience they appear to be speaking directly. If all of a sudden you step up into a pulpit and pick up a bunch of papers and read from them the message looses some of its power and maybe even its credibility. I would argue that if you preached the same message and did it once with outline, notes or manuscript and then did it without note that you will be more effective in communicating that message to your audience.

For those of you who have never done this, stretch yourself. When taking a DMin in preaching at Gordon-Conwell Seminary with Haddon Robinson, we were told that during our residencies we would have to preach without notes. I decided to try to get some practice in beforehand so I had less chance of bombing out! The positive feedback from listeners was overwhelming. It became one of the two best things that have improved the quality of my preaching. This is a place for you to try something new. Try it out. See if it works. By the way I require the CHOBLC students to preach without notes in their field services and they are doing great with it. Don't let the CHOBies show you up!

Audience

The congregation is the following: DA civilians, USACHCS staff and faculty, chaplain assistants, and CHOBLC and C4 students. Provide worship services that are inclusive in scope. This is your target audience. Be mindful of them as you prepare and deliver your message.

Note: (Show slide 5)

Attempt a method or technique you're never tried before.

Think about the sermons you have preached in the last few years. Sometimes we get stuck in a rut. I don't know if you are in one, but why not use this practicum as an opportunity to try something new. Use an approach you may have never used before or something you've seldom tried. We want you to feel free to stretch yourself. After all the bottom line is that we become as effective as we possibly can as were serve our soldiers and families the words of life. Below are just a few suggestions of sermon types or sermon forms. You are not limited to these.

> Narrative
> 1st person narrative
> Dialogical with congregation participation
> Team preaching

Prepare a message from a genre of biblical literature you have never or seldom preached from

Perhaps you're also stuck in a rut on where you preach from in the Bible. Pick out a genre of literature that you haven't ever preached from before. Remember we're called to preach the full council of God. If you've camped out in the New Testament, maybe it's now your chance to preach from the Old Testament. Below are a few of the types of genres you might like to select.

> Wisdom
> Poetical
> Prophetical
> Apocryphal

Utilize media, graphic, video clips, props or other items to enhance the message.

Like it or not we are in a media saturated culture. People are used to being entertained. I think we need to develop a greater conviction that it is a sin to be boring. Why can't we redeem elements of our culture for the sake of communicating our messages more effectively? If a video clip reinforces our

message, why not use it? Media can break down the walls our listeners have and make it easier to deposit truth into their hearts.

Also different people learn in different ways. We all have different learning styles. If in a message you work to appeal to all the senses; sight, sound, smell, touch, you are more likely to make an impact on your audience. After all this was the communication style of Jesus. He used fish and loaves, stood on the bow of a boat, told stories and used word pictures. He did whatever it took to get his point across…so should we.

Preach on a hot/ controversial topic

One of our roles as a chaplain is that of a prophet. There are times when we need to bring a word from God that confronts something that He is against. In my opinion we as chaplains can be tempted to side step important issues for the folks in our congregations. We owe it to our soldiers and families to show them what God's word teaches about issues that many of them struggle with and in some cases have given into. Below is a list of a few examples of topics.

Abortion
Pornography
Homosexuality
Adultery
Greed
Materialism

The manuscripts that you write and submit and the sermons that you preach will be graded "Go" or "No Go". Although there is the pressure to preach well before your peers and superiors we want you to consider this a safe place to "push the envelope" a bit. Try something new and experiment a bit. Remember our overall goal is to communicate God's Word as effectively as we possibly can so that we can care, guide and spiritually nourish our soldiers and families. That brothers and sisters is worth assuming a bit of risk.

ELO C.

TASK: Develop critical thinking, listening and evaluation skills in the preparation and delivery of messages

CONDITION: Given instruction on preaching and worship, the opportunity to supervise a team of C4 students in a worship setting, evaluative student feedback and participation in daily chapel services.

STANDARD: The student will collate, evaluate and summarize their fellow student's evaluations and through them explain his/her strengths and growing areas regarding planning, coordinating a chapel service and delivering a message within it.

1a. Learning Step/Activity 1 – Evaluate and Provide Feedback on Sermon Manuscripts.

Method of instruction: CO

Instructor to student ratio is 1:1

Time of instruction in minutes: 80

Media: Projected Media

References: AR 165-1, FM 1-05

Security Classification: None

Note: (Show slide 6)

I believe that one of the greatest hindrances to our growth as effective preachers is something I call the preacher's ego. If we don't remain teachable we tend to stagnate or plateau in our skills as communicators. Our egos can create a barrier where in fear of bruising them we don't see the value of feedback, council and wisdom from fellow chaplains. Our peers, superiors and subordinates may have some great input or feedback to our preaching and effectiveness as preachers. Why not shape a safe environment where we can take a team approach to mutually support each other in our growth.

One of the faster growing churches in America is Fellowship Church in Dallas, Texas where Ed Young is the pastor. His method of sermon preparation is to have a creative team. That team gathers and brainstorms, works out ideas, clarifies thoughts and provides feedback. The result is a dynamic approach that capitalizes on the best of each individual contributing to the overall success of clear, relevant and powerful messages.

We are going to model this team approach by using collaborative sermon teams as you prepare and develop your messages and chapel services. Staff Group

members will break down into three/four person collaborative sermon teams. These teams are established to provide feedback to the preachers prior to their preaching date.

As a minimum the preacher provides copies of his/her manuscript to each of their team members one week prior to the preaching/chapel date. Team members review the preacher's manuscript and provide critical feedback by individually reviewing the preacher's work. After individual review the sermon team meets for approximately 20 minutes to discuss the preacher's sermon. Teammates will provide feedback on the preacher's manuscript. The goal of their meeting is to refine and improve the clarity of the message. The teammates identify what they perceive as strengths and weaknesses to the message and make recommendations on how to improve the overall quality of the message.

The preacher makes appropriate adjustments and refinements. It is the preacher's responsibility to evaluate the feedback and make changes that they believe will add to the overall clarity, effectiveness and relevance of the message they will preach. Once the changes have been made the student submits their manuscript to the SGL no later than one day prior to their preaching date.

1b. Learning Step/Activity 2 – Participate as an assistant evaluator to the CHOBLC Field Service Exercises.

Method of instruction: CO

Instructor to student ratio is 1:1

Time of instruction in minutes: 180

Media: Projected Media

References: AR 165-1, FM 1-05

Security Classification: None

    Note: (Show slide 7)

    Most of you are only a year or two away from becoming supervisory chaplains. One of the tasks you will be expected to accomplish is to supervise a ministry team or a group of chaplains within a chapel. While there are many critical tasks, one of the most important is to develop a vital preaching ministry that connects with the soldiers and families who attend. In your future role you will be expected to provide supervision in the area of preaching and homiletics.

    To help you start thinking about that responsibility you are going to have the opportunity to interface with the CHOBLC classes as they conduct their field worship service practicum. I don't know if they were doing this when you were CHOBLC students, but now each student is required to plan and conduct a field

service based on a given combat scenario. We conduct the services down in the woods at the end of the USACHCS parking lot.

Your role as C4 Students you will be assigned a specific day in which you will serve as assistant evaluators to the CHOBLC SGLs as they conduct their Field Worship Services Practical Exercise. The services are conducted twice a week from 0750-0850.

During that time period CHOBLC Students conduct two 20 minute scenario driven field service which are followed by a ten minute AAR conducted by the CHOBLC SGL. C4 students will provide input and feedback to the CHOBLC students during this time. This is a great opportunity for you to interface with CHOBLC and share some of your lessons learned as well as your observations on their performance. Remember that many of these new chaplains will step into the assignment you have just come out of. I can't think of anyone who can offer more fresh and relevant input than you as C4 students.

Within one week after the preaching date the C4 student will meet with the two chaplains they evaluated and will schedule a 15 minute conference and provide detailed feedback to the CHOBLC students on their observations. Only ten minutes to provide feedback after the field worship service is limited. This is your opportunity to interact with the CHOBLC students you evaluated on a little deeper level and help the CHOBLC students see how the service and the message went from your perspective. One of the comments we often get from both C4 and CHOBLC is that they would like more interaction. Whenever it occurs the feedback is overwhelmingly positive. This face time is a great opportunity for you to start thinking like a brigade/supervisory chaplain.

ELO D.
TASK:	Receive feedback from fellow students on your preaching and worship service.
CONDITION:	Given instruction on preaching and worship, the opportunity to supervise a team of C4 students in a worship setting, and participation in daily chapel services.
STANDARD:	The student will explain his/her strengths and growing areas regarding planning, coordinating, and delivering a chapel service and sermon.

1. Learning Step/Activity 1 – Evaluate and Provide Feedback on Worship Services through a sermon evaluation form .

Method of instruction: CO

Instructor to student ratio is 1:1

Time of instruction in minutes: 200

Media: Projected Media

References: AR 165-1, FM 1-05

Security Classification: None

Note: (Show slide 8)

It is fair to say when you're preaching you're always being evaluated, especially when you stand before your peers, and all we are doing here is formalizing the process. As you preach your fellow Staff Group Members will evaluate their Staff Group Member's message and service through a written sermon evaluation form. This is done by staff groups. The day one of your fellow staff group members preaches, that staff group will conduct the evaluation. If another staff group member is preaching that day the other staff group members will not formally evaluate that preacher.

Upon completion of the student's evaluations they will be given to the preacher for his/her review. The preacher is required to evaluate and collate the data and provide a written summary that charts the average scores from the numerical evaluation categories and makes note of significant written comments especially as they identify consistent strengths and weaknesses of the sermon. The preacher is required to submit this summary to their SGL one week after they have preached.

Once the data is analyzed the preacher then writes a one page single-spaced reflection on the information gathered from the evaluations. Important things to note are what was learned, what were there weaknesses or strengths identified about the preachers message that they were not aware of? Were there any strengths or weaknesses confirmed? What are your thoughts on how to improve your communication and preaching?

ELO D.

2. Learning Step/Activity 2 – Evaluate and Provide Feedback on Worship Services through a verbal AAR.

Method of instruction: CO

Instructor to student ratio is 1:1

Time of instruction in minutes: 600

Media: Projected Media

References: AR 165-1, FM 1-05

Security Classification: None

Note: (Slide 9)

The SGL will facilitate a 10 minute "Homiletical Hotwash" with the Staff Group Members. The goal is to conduct the After Action Review of the student's message immediately after the message. However if the schedule restricts the AAR will be conducted the day of their preaching assignment. Both SGL and fellow students provide input and feedback to the person who preached that day.

Only the Staff Group whose member preached will conduct an AAR of the message on that day. Thus AARs will rotate based on which Staff Group is represented that day in Chapel. If one of your staff group members do not preach. You will not conduct a hotwash that day.

GENERALIZE AND DISCUSS: (10 MIN) ELO C will follow after the chapel service (e.g., one hour after the chapel service is complete). With this said, due to class scheduling constraints, some flexibility regarding ELO C will be necessary. ELO C will be completed NLT 12 hours after the chapel service.

NOTE: (Show slide10)

SECTION IV. SUMMARY

   Method of instruction: LE

   Instructor to student ratio is 1:16

   Time of instruction (minutes): 5

   Media: None

   References:

   Security Classification: None

Check on Learning

Q: What are the various components of chapel coordination?

A: Ensure the chapel service team players work well and seamlessly, the service flows/transitions smoothly from beginning to end, the service is conducted with intentionality, and the entire service (e.g., prayers, scripture, hymns/songs) is united with one basic theme..

Q: What are the components of sermon/homily delivery?
A: Relevant to the audience, hermeneutically correct, and well rehearsed.

Q: What do you see as the intent in this practicum? How do you see it assisting you in the process of becoming more effective preachers?
A: To develop our preaching skills through structured feedback and collaborative sermon teams. As well as opportunities to interface with the CHOBLC students as they conduct their Field Worship practicum.

NOTE: (Show slides 10-12)

**Review/
Summarize
Lesson**

Let's review what you are going to do in this practicum while you are here. We want to take you through a process where you will develop your critical listening, evaluation and preaching skill. To paraphrase Proverbs, our goal is "As iron sharpens iron, so one chaplain sharpens another. We also would like to start thinking about your role as a supervisory chaplain and how you can assist your subordinate chaplains in becoming more effective communicators of God's Word.

We have discussed the components of a worship service through this Preaching and Worship Practicum class. Through this class, you have experienced the necessity of planning, coordinating, and conducting two worship services. Here in C4/USACHCS, it is our hope and intent that you have received helpful feedback regarding your abilities to plan, coordinate, conduct two worship services as well as receive helpful feedback regarding your preaching skills and delivery abilities.

**Transition
To Next
Lesson**

N/A

SECTION V. STUDENT EVALUATION

Testing/Grading Requirements	None.

Feedback

Requirement

Students will receive feedback from the SGL and fellow students after completion of the written manuscript and following the PE.

Preaching and Worship Practicum
Advance Sheet
Updated: 25 April 2006

SCOPE/OVERVIEW

Course Scope: During this lesson, students will participate in a class discussion regarding the necessary skills and techniques of preaching effective sermons/homilies in the USACHCS chapel training environment. Students of other faith groups will conduct equivalent worship services. To reinforce learning all C4 students will plan, coordinate and conduct two USACHCS chapel (or its equivalent) worship services. During these chapel services, the student will deliver the sermons/homilies.

TERMINAL LEARNING OBJECTIVE

ACTION: Coordinate the conduct of a service of worship and prepare an appropriate message for the service.

CONDITION: Given instruction on preaching and worship, input from fellow students and the opportunity to supervise a team of C4 students in a worship setting, and participation in daily chapel services.

STANDARD: The students will coordinate the conduct of a worship service, prepare and deliver two sermons without notes as a part of the worship experience, receive evaluation from fellow students and summarize the student's evaluation the service and the message.

LEVEL: Application.

ENABLING LEARNING OBJECTIVES

A:
TASK: Plan a worship service.

CONDITION: Given instruction on preaching and worship, input from fellow students and the opportunity to supervise a team of C4 students in a worship setting, and participation in daily chapel services.

STANDARD: The student will conduct two worship services with a team of two other students.

LEVEL: Application.

B:
TASK: Deliver two sermons/homilies that are thoroughly prepared and effectively organized during the USACHCHS (or its equivalent) chapel services.

CONDITION: Given instruction on preaching and worship, the opportunity to supervise a team of C4 students in a worship setting, and participation in daily chapel services.

STANDARD: The student will present two (12 – 15 minutes) sermons/homilies.

LEVEL: Application.

C:
TASK: Develop critical thinking, listening and evaluation skills in the preparation and delivery of messages

CONDITION: Given instruction on preaching and worship, the opportunity to supervise a team of C4 students in a worship setting, evaluative student feedback and participation in daily chapel services.

STANDARD: The student will collate, evaluate and summarize their fellow student's evaluations and through them explain his/her strengths and growing areas regarding planning, coordinating a chapel service and delivering a message within it.

LEVEL: Application.

D:
TASK: Receive feedback from fellow students on your preaching and worship service. CONDITION: Given instruction on preaching and worship, the opportunity to supervise a team of C4 students in a worship setting, evaluative student feedback and participation in daily chapel services.

STANDARD: The student will explain his/her strengths and growing areas regarding planning, coordinating, and delivering a chapel service.

LEVEL: Application.

ISSUE MATERIAL

1. ADVANCE ISSUE   None
2. DURING CLASS   --Note-taking Outline
                                    --Leading, Caring, Training, and Maintaining
                                    --Handouts (2)

HOMEWORK ASSIGNMENTS

Each student will plan, coordinate, and conduct two (2) worship services and be responsible for writing either a manuscript or a detailed outline for each sermon/homily.

Students will submit their sermon manuscripts to their three/four person sermon teams one week prior to their preaching date. Sermon teams will meet for 15 minutes for manuscript evaluation.

Each student provides a one page single space summary and reflection of the written evaluation as well as a collation of all the data on the evaluation forms.

Student meets with the two CHOBLC students he evaluated during their Field Worship Practicum with one week of the CHOBLC students service and provides feedback and input.

APPENDIX A

VIEWGRAPH/SLIDE MASTERS

NUMBER	*TITLE*
01	Preaching (Title Slide)
02	Terminal Learning Objective
03	Enabling Learning Objective
04	Sermon and Chapel Guidelines
05	Collaborative Sermon Teams
06	Evaluate Sermon Manuscripts
07	Evaluate a CHOBLC Field Service
08	Evaluate a Sermon
09	Summary
10	Questions
11	Conclusion

APPENDIX B

TEST AND SOLUTION

VERSION A – *None*

VERSION B – None

APPENDIX C

PRACTICE EXERCISE(S) AND SOLUTION(S)

None.

APPENDIX D

STUDENT HANDOUT(S)

1. Handout 1 – C4 Sermon Feedback Questionnaire

2. Handout 2 -- Preaching Practicum Tracking Sheet

3. Handout 3 – Student Advanced Sheet

Terminal Learning Objective

TASK: Coordinate the conduct of a worship service and prepare an appropriate message for the service.

CONDITION: Given instruction on preaching and worship, the opportunity to supervise a team of C4 students in a worship setting, and participation in daily chapel services.

STANDARD: The students will coordinate the conduct of a worship service, evaluate the service and provide feedback to participants, and prepare and deliver two sermons as a part of the worship experience.

C4

United States Army Chaplain Center and School

Enabling Learning Objectives

A. Plan a worship service.
B. Deliver two sermons/homilies that are thoroughly prepared and effectively organized during the USACHCHS (or its equivalent) chapel services.
C. Develop critical thinking, listening and evaluation skills in the preparation and delivery of messages.
D. Receive feedback from fellow students on your preaching and worship service.

C4

United States Army Chaplain Center and School

Preaching Practicum

- Plan and execute a 20 minute chapel service
- Prepare and deliver a 12-15 minute sermon
- Preach without notes
- USACHCS Chapel Audience
- Attempt a new sermon technique

C4

Preaching Practicum

- Use a genre of biblical literature you have never or seldom preached from
- Utilize multi-media or props to enhance the message
- Preach on a hot topic

C4

Evaluate Sermon Manuscripts

- Collaborative sermon teams
- Preacher submits manuscript to teammates for evaluation
- Submit to Staff Group Members one week prior to preaching date
- Team meets to provide feedback
- Preacher makes appropriate adjustments
- Submit to SGL day prior to preaching

C4

Evaluate a CHOBC Field Service

- CHOBC field service practicums
- Observe services and participate in AARs
- 15 Minute meeting with the evaluated CHOBC students and provide feedback
- Meetings with CHOBC students must be conducted NLT one week after evaluation

C4

Evaluate a Sermon

- Staff Group members evaluate their fellow members sermon
- Evaluation form
- Preacher receives the evaluations evaluates the feedback
- Preacher produces a one page reflection paper NLT one week later

C4

Evaluate a Sermon

- Conduct a "Homiletical Hotwash"
- 15 minute AAR after the service
- The preacher receives verbal feedback from their Staff Group
- Only the Staff Group whose member preached conducts the hotwash

C4

Summary

- USACHCS Chapel Service – Not only is it training, but it is also a divine appointment with God. Make chapel count!

- Aim High – "Iron sharpens iron." Receive your assessments as they are intended – to help you refine your gifts, talents, and skills.

- Effective Worship – "Comfort the afflicted, and afflict the comfortable." (Author unknown)

C4

United States Army Chaplain Center and School

C4 SERMON FEEDBACK QUESTIONNAIRE

1.   Name of evaluator_____

For questions 2-12 indicate the degree you agree or disagree with each statement. Please refer to the following scale:

    Strongly Agree (1)……(2)……(3)……(4)……(5) Strongly Disagree

2. _____ The introduction of this message caught my attention.

3. _____ The introduction made me want to listen to the rest of the message.

4. _____ The message touched some need in me directly or indirectly.

5. _____ The message kept my attention.

6. _____ The message showed originality and creativity.

7. _____ The message was Biblically based.

8. _____ The illustrations were helpful.

9. _____ I feel that The preacher believes what he/she preaches.

10. _____ The preacher spoke over my head.

11. _____ The preacher's use of language was concrete and vivid.

12. _____ Time seemed to drag as the preacher preached.

13. _____ I would bring an unchurched friend to hear a sermon like this one.

14. _____ The preacher is easy to listen to.

15.   In a sentence or two, summarize what you heard as the main idea of this morning's message? If you cannot summarize the main idea please say so.

16.   Having heard this message, what might you do, think or change in your life as a result of hearing it?

17.   What were the two greatest strengths of today's message?

18.   What was the weakest aspect of today's message?

19.   Did the preacher use any mannerisms, gestures, words that you found distracting or offensive? If so, what were they?

20.   Did today's message apply in your life? If yes how? In you cannot think of any ways it applies, please say so.

For these questions, please circle the number on the scale which best reflects your feelings about this morning's message.

21. Boring   1 2 3 4 5 6   Interesting

22. Irrelevant   1 2 3 4 5 6   Practical

23. Delivery "too slow" 1 2 3 4 5 6   Delivery "too fast"

24. Off target   1 2 3 4 5 6   Hit the Bull's Eye

26. Energetic   1 2 3 4 5 6   Sluggish

Student's Name_____ SGL's Name_____

Preaching Practicum Tracking Sheet

1. Date manuscript submitted to sermon collaboration team (due to fellow Staff Group Members one week prior to preaching date)

Date_____ Initials_____

2. Date met with sermon collaboration team

Date_____ Initials_____

3. Date of sermon preached

Date_____ Initials_____

4. Date submitted manuscript to SGL (due one day prior to preaching date)

Date_____ Initials_____

5. Date submitted summary of evaluations from Staff Group peers (Due one week after preaching date)

Date_____ Initials_____

6. Date met with CHOBLC students for after field service practicum (Meet no later than one week after the field service)

Date_____ Initials_____

*Complete a tracking sheet for each of your separate preaching assignments and submit to your SGL once each iteration is completed

From: Gayle Sahlin [gsahlin@purposedriven.com]
Sent: Wednesday, May 03, 2006 4:45 PM
To: marc.gauthier@us.army.mil
Subject: FW: Preaching for Life Change
Hello Marc,

As we discussed on the phone, you can use Pastor Rick's Preaching for Life Change material at the Army Chaplain School. In written material you will need to give proper bibliographic attribution to the author, owner and publisher.

If you need anything further, please let us know.

From: Pastors.com Customer Care [info@pastors.com]
Sent: Tuesday, May 02, 2006 4:50 PM
To: Gauthier, Marc S MAJ
Subject: RE: Use of "Preaching for Life Change" DVD at the U.S. Army Chaplain School (#8262-45470820-0070)

Dear Chaplain Marc,

The following is a guideline for using material written by Rick Warren at Saddleback Church in your own ministry. We hope that this is comprehensive, however if you still have questions, please feel free to call Pastors.com at (949) 829-0300 for further clarification.

1. You may use ALL of Rick Warren's material within your OWN local church ministry. This permission is LIMITED to your own church, and it does not extend to the world at large or to radio, television, Internet or your denominational association.

2. You may alter all of his material as you see fit to accommodate the needs of your local church ministry, assigning proper credit (see #5).

3. You may NOT sell his material in its altered form or in its unaltered form.

4. You may NOT share his material (either altered or unaltered) with other ministries, churches, or denominational associations. They should purchase their own material and adapt it for their own needs.

5. You must give credit to Rick Warren for the creation of CLASS materials and/or PDC Conference materials. Please include the following statement on each printed piece: "This material was written by Rick Warren at Saddleback Church and has been adapted by (use your own name) for use at (put the name of your church here). Permission to reproduce this material does not extend beyond this publication." Guideline #5 does not apply to sermon outlines.

6. Pastors.com retains all rights to advertise, offer or sell on the World Wide Web/Internet.

We want to thank you for your integrity in following these guidelines. May God bless you and may your ministry bear much fruit in the precious name of Jesus.

-----Original Message-----
From: Gauthier, Marc S MAJ (marc.gauthier@us.army.mil)
Sent: May 2, 2006 10:40:32 AM
Subject: Use of "Preaching for Life Change" DVD at the U.S. Army Chaplain School

I am in charge of developing the instruction for preaching at the Army Chaplain School and would like to use Rick's Preaching for Life Change DVD and outlines for instruction in our Chaplain Officer Basic and Advance Courses.

I spoke with someone on the phone and they said I was authorized to use it however; I need documentation in writing that states that using the material is legal and does not violate any copyrights. Additionally can you specify any ways in which use of the material does violate the copyrights as well?

I'm extremely excited to provide Rick's teaching to our Army Chaplains. Thanks in advance for your assistance.

Sincerely in Christ,

Marc S. Gauthier

Chaplain (Major) USA

Staff Group Leader

Chaplain Officer Basic Course

US Army Chaplain Center and School

(803) 751-8083/DSN 734-8083

marc.gauthier@us.army.mil

Annotated Bibliography

Postmodernism

Bowland, Terry. *Make Disciples: Reaching the Postmodern World for Christ.* College Press Publishing Company, Inc. November 1999.

 "Make Disciples" is written from an evangelical perspective and is intended to be used primarily as a textbook on evangelism on the college and graduate level. The book is divided into three sections. The first section deals with the theological background on the biblical imperative to make disciples. The section also examines the current postmodern climate of Western culture, centering on the USA and Canada. The second section attempts to combine the biblical material with the sociological understanding of our cultural setting to present a workable plan for individual Christians to share their faith in a manner that will produce the most fruit. The final section of the work examines the utilization of small groups within the local congregation as the most effective setting to allow new converts to grow into mature "disciples."

Dockery, David. *The Challenge of Postmodernism: An Evangelical Engagement.* Baker Books. March 1995

This collection of essays seeks to define and examine the slippery issues related to postmodern thought. While the authors find some elements of modernity worth keeping, they contend that components of the pre-modern period are frequently more helpful for the church. These essays do not represent a retreat from modernity, but rather recognition of its failure to fulfill what it has promised.

Groothuis, Douglas. *Truth Decay: Defending Christianity Against the Challenges of Postmodernism.* Intervarsity Press. May 2000

Groothuis offers a fascinating and intellectually rigorous work on truth and its implications in postmodern society and personal life. The concept of truth as absolute, objective and universal has undergone serious deterioration in recent years. No longer is it a goal for all to pursue. Rather postmodernism sees truth as inseparable from culture, psychology, race and gender. Ultimately, truth is what we make it to be. What factors have accelerated this decay of truth? Why are people willing to embrace such a devalued concept? How does this new view compare and contrast with a Christian understanding? While postmodernism contains some truthful insights (despite its attempt to dethrone truth), Douglas Groothuis sees its basic tenets as intellectually flawed and hostile to Christian views. In this spirited presentation of a solid, biblical and logical perspective, the author unveils how truth has come under attack and how it can be defended in the vital areas of theology, apologetics, ethics and the arts.

Gruder, Darrell L. *The Continuing Conversion of the Church.* Eerdmans, William B. Publishing Company. February 2000.

Western society is now a very different, very difficult mission field. In this book, Guder explores how the church can more effectively carry out its missionary calling. He shows that the church's missionary calling requires that the theology and practice of evangelism be fundamentally rethought and redirected, focused on the continuing conversion of the church itself so that it can in turn be a faithful witness in today's world. His constructive conclusions about changes for the church in structure and practice make vital reading for teachers, church leaders, students, and everyone engaged in mission work.

Loscalzo, Craig. *Apologetic Preaching: Proclaiming Christ to a Postmodern World.* Intervarsity Press. April 2000

How can we preach when traditional approaches don't work? While dealing with apologetic issues about relativism and faith was once reserved for non-Christians, today even regular churchgoers have questions that need to be addressed. But not only do they have questions, they often seem to have a totally different mindset of skepticism and doubt that resists authoritative presentations of the truth of Scripture. How can we preach about godly behavior when people appear oblivious to moral moorings? How can we talk about sin, evil, judgment and commitment in an era of political correctness? How can we draw people to true supernatural reality when a wide array of competing spiritual experiences beckon them in books, movies and alternate religions? These are the challenges that Craig Loscalzo meets in this book. While giving straightforward explanations of the changes taking place all around us, he shows and tells concretely how to communicate clearly and compellingly. Brief sample sermons at the end of each chapter flesh out the principles he presents. In this book you'll discover what it means to: proclaim mystery in an age of information, proclaim hope in an era of skepticism, proclaim confidence in a time of doubt, proclaim truth in a climate of relativism, proclaim Jesus Christ in a postmodern world.

Lyon, David. *Jesus in Disneyland: Religion in Postmodern Times.* Polity Press. June 2000

In this lively and accessible study, David Lyon explores the relationship between religion and postmodernity, through the central metaphor of 'Jesus in Disneyland'. Contemporary disciples of Jesus have used Disneyland for religious events, whilst Disney characters are now probably better known throughout the world than many biblical figures. But this book cautions against seeing it as a simple substitution. Rather, Lyon shows how this metaphor reveals highly innovative and potentially enduring features of contemporary spiritual quests. In the West, many religious institutions have declined in social significance, but what Lyon calls the religious realm, including faith and spirituality, is flourishing in multifarious forms. Throughout the text he examines a wide variety of religious and para-religious behavior, exploring its relation to issues of identity, cyber culture, consumer culture and social theories of time. Lyon's stimulating use of contemporary case studies illuminates the interconnections between religion and postmodernity in a world where holy wars are waged in cyberspace, New Age self religions resonate with new identity quests, and Pentecostalism sparks globalization from below. This book will be essential reading for students and scholars in the sociology of

religion, sociology of culture, social theory, religious studies and theology. Author Description: David Lyon is Professor of Sociology at Queen's University, Kingston, Ontario. Contents: Preface. 1. Meeting Jesus in Disneyland. 2. Faith's Fate. 3. Postmodern Premonitions. 4. Signs of the Times. 5. Shopping for a Self. 6. A Global Spirit. 7. Telescoped Time. 8. Faith's Future. Notes. Bibliography. Index.

McCallum, Dennis (Editor). *The Death of Truth: What's Wrong With Multiculturalism, the Rejection of Reason and the New Postmodern Diversity*. Bethany House Publishers. January 1996

The contributors to this book examine the implications of postmodernism, the guiding spirit of our times, an outlook that sees reason and rationality as mere cultural biases, and concludes that truth, as historically understood, does not exist. America is in the midst of a revolution in thinking that impacts every conceivable aspect of life. *Postmodernism*, the guiding spirit of our times, teaches that things like reason and rationality are cultural biases, and that truth especially God's truth doesn't exist. A society that forsakes truth believes that: All lifestyles, religions, and worldviews are equally valid, The only real sin is criticizing someone else's views or moral choices, opinions matter as much as evidence and reality is in the mind of the beholder. Not since Charles Darwin confronted Christians with his doctrine of naturalistic evolution has the church faced a challenge for which it is so ill prepared. We are witnessing The Death of Truth.

McLaren, Brian. *The Church on the Other Side: Doing Ministry in the Post Modern Matrix*. Zondervan Publishing House. August 2000

Tested strategies for pastors and churches that want to be somewhere else in the postmodern world and need reliable and practical help to get there. This book is not about reinventing your church. It is about reconceiving it. Brian McLaren puts forth the kind of vision and practical wisdom that can help people create that kind of reconceived ministry. A few of the chapter titles reveal how a church can make the transition from old to new: Strategy 1: Maximize discontinuity (distinguish between renewed, restored, and reconceived churches and focus on the last kind). Strategy 2: Redefine our mission (clarify and simplify to "more Christians, better Christian," and take both parts seriously). Strategy 3: Practice systems thinking (see church programs as interrelated systems instead of quick fixes. Strategy 4: Trade up your traditions for Tradition (distinguish between temporal church traditions and the ageless Christian Tradition, and move from the former to latter)

Nash, Robert N. Jr. and Mead Loren. *An 8-Track Church in a CD World: The Modern Church in a Postmodern World*. Smyth & Helwys Publishing, Inc. September 1997

In the first half of An 8-track Church in a CD World, Nash provides a clear picture of the problems facing the church. The second half of the book offers a look ahead to changes and approaches that can help churches minister effectively in the postmodern world. "In the last twenty years Americans have witnessed dramatic changes in the wider culture," Nash writes. "Yet the local churches have hardly changed...People attend out of loyalty to

the institution and their own investment in the building rather than because of any real sense of spiritual enhancement. And we continue to 'do church' as if people will endure this kind of tedium forever...We pretend that people want the same things from church in the 1990s that they wanted in the 1950s. For this reason, Christianity in America in the late 20th century is deeply troubled." Loren Mead states in the foreword, "Nash is helpful to us in exploring the painful cultural divide we straddle-between a world he describes as the 'modern world' and the world emerging around us, 'the postmodern world.' He clarifies for us how that very change is shifting the ground under our feet, making obsolete the practices of yesterday; making obsolete, even some of the institutional structures and the ways we have articulated the deepest things of our faith... New language and new structures will be needed for gospel truth to be articulated in this world of postmodernity." For a future to materialize, though, the church must first take a hard look in the mirror. Only then can corrective measures be taken to help make the church a more relevant part of people's live in the 21st century. If changes aren't made, the church will become obsolete-much like an 8-track tape in today's digital world.

Sweet, Leonard Ira. *Post-Modern Pilgrims: First Century Passion for the 21st Century Church.* Broadman & Holman. July 2000.

The image of the church as a boat and tradition as an anchor is prevalent in Christian art. If we examine the biblical view of an anchor we are to cast our anchor into the future and pull the church forward. Postmodern pilgrims must strive to keep the past and the future in perpetual conversation so every generation will find a fresh expression of the Gospel that is anchored solidly to "the faith that was once for all delivered."

Sweet, Leonard Ira. *Soul Tsunami: Sink or Swim in the New Millenium Culture.* Zondervan Publishing House. March 1999.

Will the tsunami wave of change sweep Christianity away? Or will religious followers be able to ride the cresting tidal wave of cyber terrorism and social malaise that threaten Christian values in the 21st century? Rather than sink into denial or flee to safe bunkers, Sweet suggests that devout Christians "hoist the sails" just as Noah did when faced with a flood. "While the world is rethinking its entire cultural formation, it is time to find new ways of being the church that are true to our postmodern context," writes author Leonard Sweet, vice president of postmodern Christianity at Drew University in Madison, New Jersey. This book is packed with suggestions (framed as "Life Rings") for keeping Christianity a thriving and vital global force. "Life Ring" chapter titles include "Get Global--the Global Renaissance," and "Get De-Churched-De-Everything." Although the tsunami metaphor feels overextended, devout Christians appreciate the savvy and passionate vision of this popular author.

Van Gelder, Craig, Ed. *Confident Witness--Changing World: Rediscovering the Gospel in North America.* Eerdmans, William B. Publishing Company. April 1999

Growing out of the conference by this name in 1996, the book was written by 21 Scholars with frontline ministry experience. The volume discusses the radical cultural shift that

has reshaped North America and explores fresh methods for presenting the gospel with confidence amid the challenges presented by our contemporary context.

Veith, Gene Edward Jr. *Postmodern Times: A Christian Guide to Contemporary Thought and Culture.* Crossway Books. February 1994.

Gene Edward Veith, Jr. introduces the reader to the foundational assumptions of postmodernism, the prevailing philosophical construct in the intellectual community, discussing the dire consequences for a culture which has abandoned age-old definitions of truth and meaning.

Mentoring

Anderson, Keith R. *Spiritual Mentoring: A Guide for Seeking and Giving Direction.* Intervarsity Press. June 1999.

In this book we learn how to mentor and be mentored as the authors draw on the work of a different classical spiritual writer in each chapter: Augustine, Aelred of Rievaulx, John of the Cross, Julian of Norwich, Ignatius of Loyola, Teresa of Avila and Madame Jeanne Guyon.

Biehl, Bob. *Mentoring.* Broadman & Holman Publisher. April 1996.

In *Mentoring*, Bob Biehl explains clearly and completely what mentors do and don't do, the nature of the mentor/protégé relationship, the most common roadblocks to effective mentoring, and more to help you succeed as mentor or protégé.

Caldwell, Brian J. and Carter, Earl (Editor). *The Return of the Mentor: Strategies for Workplace Learning.* Taylor & Francis, Inc. April 1993.

The book's goal is to empower a professional in a school, university, or industry, to take on the role of mentor. Drawing on experiences mostly in Australia and Tasmania, explores the traditional and modern history of mentoring, emphasizes gender issues, and explains such concepts as shadowing and reflective interviewing. The mentor approach to training professionals is advocated in the context of the increased time a student teacher spends in school- based experience, changes in technology and the economy, and the dismantling of middle management.

Cohen, Norman H. *Mentoring Adult Learners: A Guide for Educators and Trainers.* Krieger Publishing Company. September 1995

Links knowledge from the fields of adult psychology and applied interpersonal communication skills to the challenges of maintaining mentoring relationships, and offers specific strategies for planning and operating a mentoring program. Appendices present two versions of a Principles of Adult Mentoring Scale for self-assessment in mentoring in postsecondary education and business and government.

Cohen, Norman. *The Manager's Pocket Guide to Mentoring.* Human Resource Development Press. December 1998.

This book is a practical reference to effective mentoring in a format that provides quick access to the important concepts and techniques of this unique, powerful, one-to-one learning model. The Manager's Pocket Guide to Mentoring is a convenient and comprehensive reference, offering valuable, pragmatic guidance that mentors can use in assisting mentees to: Participate in constructive interpersonal dialogues during the mentoring experience. Map out attainable personal and professional goals. Analyze problems, formulate realistic solutions, and make constructive decisions. Plan workable strategies for promoting career, training, and educational development. Initiate positive actions to achieve stated objectives. This guide presents an expanded view of the behavioral expertise required of today's mentors who are faced with the challenge of establishing and sustaining mentoring relationships within more complex workplace, academic, and social environments.

Cohen, Norman H. *A Step-by-Step Guide to Starting an Effective Mentoring Program.* Human Resources Development Press. January 2000.

This book is a comprehensive and practical reference for coordinators who are introducing or revising programs based on the mentoring model of adult learning in the workplace. This book has been designed to serve as a well-organized and readily accessible handbook. It details the four major steps required to start and manage a meaningful mentoring program.

Daloz, Laurent A. *Mentor: Guiding the Journey of Adult Learners.* Jossey-Bass. October 1999.

A fairly complete background and history about teacher supervision and mentoring. Its academic and practical approach allows access for the classroom setting, field supervision scenario and practical tips for mentors and their mentees. It is both a research tool and practical tool for learning how to supervise, be a mentor and what the current thinking is on participatory action research & mentoring. The authors have brought together a workable blend of insightful case studies with theory. The result is a useful reference for field supervisors and their induction phase teachers.

English, Leona M. *Mentoring in Religious Education.* Religious Education Press. November 1998.

Guidelines and tools for developing a mentoring program within a religious education organization are extensively developed within the book, including: recruiting, selecting, and matching mentors and mentees; orientation; compensation; maintenance of the relationship; and evaluating the program.
Extensive footnotes provide citations for readers wishing to delve into original research; subject and name indexes provide additional helps for the reader. The absence of a

bibliography is a curious, if not particularly serious, omission for a work of such high standing.

Gottesman, Barbara. *Peer Coaching for Educators.* Scarecrow Press. July 2000.

Contains the basic guidelines and transparency masters for setting up a peer coaching program in a school, department or student teaching program. The simple five-step process can be transferred to active practice with rules, checklists, sample scripts, and suggestions for feedback and coaching. This model of peer coaching can be used for peers who are teachers, peers who are administrators, and peers who are staff development trainers.

Hendricks, Howard and William. *As Iron Sharpens Iron.* Moody Press. February 1999

Howard Hendricks has written a primer on the process of mentoring, hoping to encourage men to enter into mentoring relationships with a view to sharing what is best in themselves with one another.

Hendricks, William. *Coaching, Mentoring and Managing.* Career Press, Incorporated. March 1996.

Coaching, Mentoring and Managing features the expertise and wisdom of eight of America's most renowned experts on coaching and counseling-Sam Bartlett, Joe Gilliam, Kit Grant, Jack Mackey, Bob Norton, Jim Siress, Jim Stanley, Randall Wright and editor Dr. William Hendricks. Together, they'll teach you how to be a winner and teach others how to win, too. Tap the hidden strengths in each person on your team. Be a coach who inspires peak performers to even greater productivity. Mentor employees to move them from good to great. Use proven counseling techniques to turn problem employees into producing employees. Prevent team problems before they happen.

Johnson, Harold. *Mentoring for Exceptional Performance.* Griffin Publishing Group. October 1997.

Presents the potential benefits of mentoring and how mentoring prepares the organization and its individual members to meet the future. Provides insights and direction for establishing a comprehensive mentoring program. Presents information that enables the reader to understand the critical elements of an effective mentoring program.

Lacey, Kathy. *Making Mentoring Happen.* March 2000.

Mentoring programs can help businesses reduce staff turnover, train new employees successfully, fast-track stellar workers, motivate senior staff, and improve company performance, morale, and diversity. This guide to setting up and implementing successful mentoring programs shows how to reap their benefits without hiring of expensive consultants without hiring them, or of spending excessive time and energy to get a program up and running. Full of proven strategies and practical ideas, this book offers a

straightforward explanation of what mentoring is and why it has become so important in many successful organizations. The characteristics of a good program are analyzed and explained to allow programs to be tailored to specific companies. Easy-to-follow training activities, advice on building mentoring relationships, and potential problems to avoid are included.

Malderez, Angi and Bodoczky, Caroline. *Mentor Courses: A Resource Book for Trainer-Trainers*. Cambridge University Press. July 1999.

A practical resource book that provides a collection of materials for use on mentor courses. It presents a range of activities and processes for exploring the roles and duties of mentors and for developing and practicing the skills required. The book begins with a discussion of the principles and practice of mentor courses. There then follow several chapters that provide a wide range of in-session activities. The final chapters provide suggestions and materials for projects and assignments.

Murray, Margo. *Beyond the Myths and Magic of Mentoring*. Jossey-Bass Inc., Publishers. April 2001

While this book does not cover the intricacies of mentoring itself, it is a perfect reference for establishing and maintaining a mentoring program. The book walks through the essential elements of a program, replete with tools and tips for achieving success.

Reilly, Jill M. and Adams, Chris (Illustrator) *Mentorship: The Essential Guide for Schools and Business*. Gifted Psychology Press, Incorporated. December 1997

This book describes a highly successful mentorship program in 'how to' terms that are easily applied and adaptable to a variety of situations. Topics include: how to screen and select appropriate students and how to find mentors. Marketing strategies to gain acceptance of the mentorship program. Clear methods to evaluate the program are included. Forms to use in the mentorship program are ready to copy and use. Success stories of mentorship students are included.

Shea, Gordon. *Mentoring*. Crisp Publications. Inc. October 1997

This book explains both what it means to be a mentor and examines the methods and styles of mentoring.

Theis-Sprinthall, Lois and Reiman, Alan J. *Mentoring and Supervision for Teacher Development*. Addison-Wesley Publishing Company. October 1997.

This book is a fairly complete compendium of the history of teacher supervision, theories and recent practices. It is very well organized and informative for the researcher and practitioner alike. A good reference for experienced and novice field-supervisors and their mentee teachers.

Zachary, Lois J. *The Mentor's Guide: Facilitating Effective Learning Relationships*. Jossey-Bass. January 2000.

The Mentor's Guide explores the critical process of mentoring and presents practical tools for facilitating the experience from beginning to end. It is based on Laurent A. Daloz's popular and widely used concept that mentoring is a learning journey in which the mentor and mentee serve as companions along the way. Now managers, teachers, and leaders from any career, professional, or educational setting can successfully navigate the learning journey by using the hands-on worksheets and exercises in this unique resource. Readers will learn how to: Assess their readiness to become a mentor. Establish the relationship. Set appropriate goals. Monitor progress and achievement. Avoid common pitfalls. Bring the relationship to a natural conclusion

The Millenial Generation

Barna, George. *Generation Next. What You Need to Know about Today's Youth*. Gospel Light Publications. March 1997

Pollster-researcher George Barna has published the results of a nationwide survey of teens, giving an accurate picture of where today's youth are, and where they seem to be headed. It's the kind of information leaders need in order to relate and minister to teens.

Borgman, Dean. *When Kumbaya is Not Enough.* Hendrickson Publishers, Incorporated. July 1997

This book is a theology of youth ministry, or theological reflections on the youth culture, for those who love God and young people--those who want to know what in the world God is doing with young people these days.

Dunn, Richard R. and Senter, Mark H. *Reaching a Generation for Christ.* Moody Press. March 1997.

The writings of more than 50 youth experts help you reach today's generation in a style to which they can connect and respond.

Epstein, Jonathan. *Youth Culture.*

This innovative collection of newly commissioned essays from leading experts in sociology and cultural studies looks at youth culture through subcultural identity. It is the first text to bridge sociology and cultural studies in order to understand youth identity, replacing the outmoded theories based on deviance. This volume examines the social worlds of young people in their "natural environments": suburban bedrooms, shopping malls, rock concerts, and school. It explores the impact of media and music on youth using Beavis and Butthead, "grunge", and heavy metal bands as examples of youth subcultural identity. The prominent writers and researchers included in this collection provide readers with an understanding of why youths, in particular, are prone to

collective identity, and how they achieve their sense of self through fashion, music, sports, and entertainment.

Foster, Dean and Creasy, Kenda. *The God Bearing Life the Art of Soul Tending for Youth*. Upper Room Books. October 1998

Specifically designed to nurture the spiritual life of the youth leader, *The God bearing Life* is a lively spiritual primer and practical guide for those who pastor young people. With soul-searing honesty, Dean and Foster rechart a course for youth ministry through the classical spiritual disciplines of the church. The book identifies families, congregations, and mentor relationships as the "holy ground" where young people are most likely to encounter God. They offer an approach to youth ministry that is built on spiritual practices like a circle of friends and developing a rhythm of life. Built on a keen awareness of the needs of youth, this book offers a new paradigm for youth ministry, which is not activity-based but is based on a model of spiritual care for youth. Questions and exercises for personal reflection, educational use, and spiritual growth make this book a valuable resource that can revitalize those in a "burnout" profession. It is useful for individual reading and also for discussion by ministry teams.

Howe, Neil and Strauss William. *Millenials Rising*. Vintage Books. September 2000

In this book the authors introduce the nation to a powerful new generation: the Millennials. They will also explain: Why today's teens are smart, well behaved, and optimistic, and why you won't hear older people say that. Why they get along so well with their Boomer and Xer parents. Why Millennial collegians will bring a new youth revolution to America's campuses. Why names like "Generation Y" and "Echo Boom" just don't work for today's kids. Having looked at oceans of data, taken their own polls, and talked to hundreds of kids, parents, and teachers, Howe and Strauss explain how Millennials are turning out to be so dramatically different from Xers and boomers and how, in time, they will become the next great generation.

McAllister, Dawson. *Saving the Millenial Generation.* Thomas Nelson. March 1999.

Meaningful relationships, genuine connections, and real love: if those are the things this generation of teens-- the Millennial Generation--is crying out for, who can deliver? You can, says Dawson McAllister. Yes, you the parent, you the youth worker, you the teacher--anyone who wants to show teens the real love of Jesus Christ. But if you want to give Millennials what they're looking for, you've got to be willing to meet them on their own turf. And that's not always easy because the Millennial Generation is one of the most skeptical generations in history. You don't have to let them down. Saving the Millennial Generation will help you understand Millennials--what makes them tick and what ticks them off when it comes to school, church, and home. You'll have to earn their trust, but it'll be well worth the effort. Because in the end, you'll build relationships that will bring fruit both today and into all eternity-- for you and for the Millennials.

Mueller, Walt. *Understanding Today's Youth Culture.* Tyndale House Publishers. January 1999

Understanding Today's Youth Culture is a complete guide for parents, teachers, and youth leaders on music and the media, sex, peer pressure, substance abuse, cyberspace and the Internet, teen depression, and suicide. A leader in family ministry presents an overview of today's youth culture, exploring why kids are drawn into it, how it shapes their development, and ways to help teens handle social issues

Stevenson, David. *The Ambitious Generation.* Yale University Press. April 1999

Are today's teenagers really slackers, the apathetic, baggy-pants wearing, unmotivated individuals so often portrayed by the media? In this landmark study of 7,000 adolescents, two of the nation's foremost education experts provide startling news about our teenagers. Contrary to prevailing notions, today's teens are the most ambitious generation yet - more want to be college graduates and work as professionals than ever before. But because schools and parents sometimes do a poor job of directing them, many take the wrong courses, choose the wrong colleges, and enter college with unrealistic career goals. For many their dreams of success are likely to remain just that - dreams. Barbara Schneider and David Stevenson show how parents and teachers can take adolescents' admirable raw ambition and provide them with direction and social support. As the authors demonstrate through many poignant cases, it is not enough to simply tell teens to work hard. We must also help them plan what they want to do and how to go about doing it.

Strauss, William and Howe, Neil. *Generations The History of America's Future.* Morrow,William & Co. August 1992.

The authors posit the history of America as a succession of generational biographies, beginning in 1584 and encompassing everyone though the children of today. Their bold theory is that each generation belongs to one of four types, and that these types repeat sequentially in a fixed pattern. The vision of *Generations* allows us to plot a recurring cycle in American history - a cycle of spiritual awakenings and secular crises - from the founding colonials through the present day and on into the next millennium

Zoba, Wendy. *Generation 2K : What Parents & Others Need to Know About the Millennials*. InterVarsity Press. August 1999

Zoba examines the heart of the Millennial Generation, today's teenagers that begin graduating from high school around the year 2000. Generation 2K: What Parents & Others Need to Know About the Millennials describes the "moral ambivalence" characteristic of many teens. Zoba's interviews with millennial youth identify "the negative influence of the media, a need to belong, a feeling of worthlessness, and a lack of parental guidance as factors contributing to the crises that culminated in the schoolyard killings." In addition the book also affirms the hope of Christians like martyr Cassie Bernall. Some of the most encouraging signs of spiritual renewal are happening among today's teens. Drinking among college freshmen is down. The percentage of teens having

sex is down. And record numbers of youth are getting involved with volunteer community and church work. Zoba writes, "Media saturation, moral ambivalence, and attendant spiritual longing have triggered societal resolve to make things better.

VITA

The author of this work is Marc S. Gauthier. Born March 21, 1963 in Helmstedt, Germany, after multiple moves he graduated from Parkway South High School in Manchester, Missouri. Upon completion of high school, he entered the College of the Visual Arts in St. Paul, Minnesota. From there, he received the bachelor of fine arts degree with a major in communication design. Upon graduation from college he entered the Active Duty Army and served as an Infantry Officer. After completion of his military service he entered Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. Chaplain Gauthier graduated from this institution in May, 1991. This project is presented in partial fulfillment for the requirement of the Doctor of Ministry degree from Gordon-Conwell Theological Seminary. Chaplain Gauthier started his Doctor of Ministry studies in 1999. His studies shall be completed in May 2007

Chaplain Gauthier and his wife Christa (a native of Switzerland) have four children, Timothy, Christopher, Rachel and Benjamin. He is currently serving as an Active Duty Army Chaplain.